



TEACH YOURSELF BOOKS

T. F. Mitchell

**COLLOQUIAL
ARABIC**

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It is generally supposed that a single language is spoken throughout the Arab world. But it is only written Arabic that is more or less common to the individual countries, and the spoken language can differ as widely as Spanish and Italian. This book has been prepared for those who wish to make everyday use of the living language of modern Egypt and for those who would like to add a colloquial Arabic to their knowledge of languages. Its subject is Cairene Arabic, the form of Egyptian colloquial Arabic spoken in Cairo which sets the standards for modern Egyptian usage. After working carefully through this book, the student should be able to carry on simple conversations fluently and accurately.

COLLOQUIAL ARABIC

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CONTENTS

	PAGE
I. THE LINGUISTIC BACKGROUND	10
II. HINTS ON PRONUNCIATION	14
Pronunciation of consonants	15
Pronunciation of vowels	21
The prominent syllable	26
Elision	28
The "extra" or anaptyctic vowel	34
Conclusion	35
III. GRAMMAR	
Roots and radicals	36
Nouns and Adjectives	
Gender and Number	36
<i>Plural by suffix</i>	37
<i>"Broken" plural</i>	39
<i>Dual</i>	41
<i>Collectives</i>	42
Gender and number concord	
<i>Singular patterns</i>	43
<i>Plural patterns</i>	45
<i>Other patterns</i>	47
Definition	47
The construct and the nominal sentence	49
<i>bitaaḡ</i>	50
Particles	51
Pronouns	52
<i>fih</i>	56
Demonstratives and deictics	56
Comparison of adjectives	58
Numerals	
Cardinals	59
Fractions	62
Ordinals	63
Verbs	
Types or conjugations	65
Forms or aspects	65
Tenses	70
The imperative	81

	PAGE
The prefixes bi- and ha-	81
The imperfect without prefix	82
kaan, yikuun	86
Participles	87
Other means of time-reference	93
Conditional sentences	94
Verb-sequences	95
Some irregular verbs	96
Verb + pronominal suffix	98
Verbal nouns	99
The phrase- and clause-markers šilli and šinn	101
šilli	101
šinn	105
Negation	106
Interrogation	112
Exclamations and "Oaths"	119

IV. USEFUL SENTENCES AND VOCABULARY

Passport formalities	121
Customs	124
Travelling	
By road	126
By rail	131
By sea	134
By air	136
The town	139
Hotels	143
Restaurants and meals	146
Shopping	152
The post office	157
The telephone	160
Correspondence	161
Numeration	167
Coinage, weights, measures	171
The human body, health	174
The hairdresser's	179
Clothing	181
Entertainments, pastimes, sports	
Theatre	186
Cinema	189
Broadcasting	191
Photography	193
Football	195

	PAGE
Tennis	197
Riding and racing	198
Shooting	200
Fishing	201
Swimming	203
Rowing and boating	205
Sailing	206
Indoor games	207
The time	210
The weather	214
Social life	217
Paying a call	218
Passing the time of day	222
Requests	223
Thanks	223
Regrets, apologies	224
Inquiries	224
Public notices	225
Books, newspapers, magazines	226
The house	228
Geographical divisions	
Countries and nations	232
Regions, towns, islands	235
Countries and capitals of the Arab world	236
Regions and towns of Egypt.	237

I. THE LINGUISTIC BACKGROUND

There is a great deal in a name, sometimes a great deal of confusion. It is commonly supposed that *Arabic* designates a single language uniting in ties of mutual comprehension speakers from countries as widely separated as Iraq, Egypt, and Morocco, but this is not so. It is only *written* Arabic, that is the Classical language of the Koran and early literature and the grammatically similar neo-Classical or Modern Arabic of contemporary literature, journalism, broadcasting, and public address that is more or less common to the Arab world. Speaking and writing are essentially separate aspects of linguistic activity and the first has always preceded the second, both in the process of man's evolution and in the sequence by which the individual child acquires a complicated set of listening and speaking habits long before he sets hand and eye to paper. As a result of the normal processes of linguistic development, the colloquial Arabic which lives in the several Arab societies to-day and by which they mostly live, differs as widely between Arab countries as do those languages which nowadays go under the different names of Italian, Spanish, and Portuguese. Within the Arab world, the comparatively static and uniform written Arabic acts in a wholly desirable way as a kind of limited Esperanto, providing a means of communication between educated men of whatever nationality; as a spoken medium, it is an example of that paradox known to linguists as a *Schriftsprache* and might aptly be named *pan-Arabic*. The nearest contemporary European parallel to this use of a written language as a "control" for purposes of spoken communication is provided by the *Hochdeutsch* used between speakers of otherwise mutually unintelligible varieties of German, but a closer parallel is the historical one of Latin in the Middle Ages before the emergence of the several Romance languages. Even in English, of course, there are differences of grammar and vocabulary between the written and spoken language but the degree of such difference is far less than that between the

artificial pan-Arabic and the living colloquial of any Arab country. Moreover, both written and spoken English are recognized in English-using societies as belonging to one living language and are both systematically taught and maintained by authority; colloquial Arabic, on the other hand, is largely ignored by its users and, what is more, unlike colloquial English, may not freely be written.

The educated Egyptian, then, uses pan-Arabic to talk, on as wide a range of topics as the present state and degree of unification of the written language allows, to equally literate Iraqis, Saudis, Moroccans, and even Europeans. No reasonable man, however, in whatever homogeneous society, is anxious to talk like a book, much less like a newspaper or a public orator, and the language that the same educated Egyptian uses on return to the bosom of his family or generally with his compatriots is quite other than that in which he addresses non-Egyptians. This second language is wholly Egyptian and it is exclusively with it that this book is concerned.

Egyptian Arabic is a vigorous, living language and, like all languages, which are inseparable from the men, women, and children who use them, it is, and has been over the many centuries of its evolution, subject to constant change. It is naïve to believe, as some do, that it is possible, let us say in the interests of Arab political and economic unity, to suppress all national forms of Arabic and to impose in their stead, either gradually or overnight, a new form of Arabic identical with or closely related to the present written language. What is needed in the present somewhat schizophrenic conditions is both development of pan-Arabic in order to increase its scope and at the same time the institution of *national* written languages. There are signs that an Egyptian written language is struggling to emerge; the dialogue of some playwrights, for example, is deliberately contrived to conform to both written and colloquial usage, but this is a half-measure at a time when nothing less is needed than the complete freedom in which, for example, a hypothetical thriller-writer is as much at liberty as Agatha Christie in England to include colloquial forms in his work and the educationist is able to write a grammar of English for use in Egyptian schools in which colloquial English is faced squarely by the colloquial Egyptian of the school-child's day-to-day

experience. Egypt, favourably placed as she is culturally, politically, geographically, and demographically, and with the consciousness of "own language" that so many of her people enjoy, has a splendid opportunity to give the lead in this vital matter to the rest of the Arab world. The authoritative grammars, dictionaries, and other law-giving books must be written and compiled by Egyptians themselves, for they alone are masters of their own language.

Some may say that to do as has just been suggested would be to run counter to the ideal of Arab unity in the economic, political, religious, and cultural spheres, but surely such action would be to serve this ideal, for it is only by bringing differences out into the open that, when occasion demands, they can be avoided. Moreover, the parallel drawn above between pan-Arabic and Latin (now dead) is by no means a complete one, since vital factors are present in the modern situation which were absent in the Middle Ages. Pan-Arabic is not the prerogative of a single class of society, and not only is education to-day more widespread but the mass media and jet aircraft of the times make the world a small place indeed.

The question may reasonably be posed as to which form of Arabic the foreign learner should first be taught and the right answer in the current situation is undoubtedly pan-Arabic. But thereafter he may wish to learn one of the many living forms of Arabic and the question again arises, which? In the absence of any indication as to the particular country most likely to interest him, there can be no doubt about the answer. Egyptian films are seen and the Egyptian radio heard in every Arab country and Egyptians teach in schools from Kuwait to Libya; it is hardly surprising, therefore, that the Egyptian colloquial is much better known than any other. In addition, it has advanced further than other colloquials along the road to linguistic independence, for there exists a clearly recognizable norm to which educated Egyptian usage conforms. Standards are set in Egypt by the cultured classes in Cairo.

There are numerous forms of Egyptian colloquial Arabic, just as there are many dialects of English. Divergence may be considerable, as for example between Cairo, Qena in Upper Egypt, and the Bedouin area west of Alexandria, or it may be less marked as, say, between the towns and villages of the

Delta. Moreover, differences of educational standard and class correspond to speech differences in a single district. An educated Egyptian, however, has very definite ideas on what constitutes a "prestige" pronunciation, turn of phrase, etc., and the dominance of Cairo is not surprising, since the part played by capital cities in establishing a norm is well known. In England, London, as the centre of government, commerce, literature, law, etc., attracted in the past people from many parts of the country who helped fashion the dialect of English which was to become so widespread and which, in its present form, is spoken by most educated Englishmen to-day. It is, then, cultured Cairene Arabic that is the subject of this book.

Finally, a word of warning. In the present situation the student must be prepared to meet the attitude, common enough in European centres of learning, that written language, preferably literary, is alone worthy of study. The student of Arabic is as certain to encounter bigotry on the part of linguistically unsophisticated people—and how many of us are truly without prejudice in linguistic matters?—as he is to hear the dogmatic expression of views which, based on obsession with "Classical" and written form, are opposed to the statements of grammar and pronunciation made in this book. To such statements he should turn a deaf ear, concentrating rather on listening to what his informant is saying and how he is saying it. The pronunciation hints which follow are intended to help him to this end.

PRONUNCIATION OF CONSONANTS

(a) Little difficulty is offered to English speakers by the sounds written with: **f** (as in English *film*), **b** (Eng. *bad*), **s** (Eng. *sit*), **z** (Eng. *zeal*), **ʃ** (Eng. *sheen*), **k** (Eng. *king*), **g** (Eng. *gear*), **m** (Eng. *mat*), **n** (Eng. *nap*), **w** (Eng. *win*), **y** (Eng. *yes*). **t** and **d**, too, do not present insuperable obstacles but care should be taken to ensure that the tongue is in contact with the teeth as well as with the ridge behind the teeth, since in most contexts it is exclusively with this ridge that contact is made in pronouncing the corresponding English sounds (cf. Eng. *tag* and *dam* and contrast Arabic *taag crown* and *dam blood*). **s**, **z**, **t**, **d** must always be distinguished from **ʃ**, **ʒ**, **ʈ**, **ɖ**.

(b) The following will require more careful attention:

ʔ: the glottal stop or catch. A common enough sound in English dialects, cf. a Cockney pronunciation of the *t*'s in *a bit o' butter*, and one which occurs frequently in Standard English pronunciation between words beginning and ending with a vowel, e.g. *Jaffa ʔorange*, *sea ʔeagle*, and also when we wish to give emphatic stress to a word beginning with a vowel, e.g. *it's ʔabsolutely ʔawful*. Arabic examples are: **ʔiktib** *! write*, **ʔumm** *mother*, **ʔult** *I/you said*, **daʔiʔa** *minute (time)*, **haʔʔ** *right*.

h: a sound which will not be found difficult when it begins a word or syllable as in **haat** *! bring, fetch*, **muhimm** *important*, but one which must be carefully pronounced in the same way when, in an un-English way, it ends a word or syllable, e.g. **ʔabúuh** *his father*, **ʔáhwa** *coffee*; beware, however, of an English tendency to make **h** sound like **x** (see below) in these contexts. It sometimes helps in the early stages to put in an extra "ghost" vowel following **h**, i.e. **ʔáhwa** (for **ʔáhwa**) and to aim at eliminating it gradually. In the speech of many educated Egyptians final **h**, e.g. **ʔabúuh**, is often not pronounced but the beginner is advised to practise its inclusion.

l: in almost all contexts the "clear" *l* of *leaf* as opposed to the "dark" *l* of *feel*. Imagine you are going to pronounce the word *leaf* but keep the tongue in the "l"-position, prolonging the sound and without uttering the "-eaf" portion; contrast the sound with that of the *l* at the end of

II. HINTS ON PRONUNCIATION

There is a minimum of phonetic courtesy to be achieved in learning to use any language; moreover, the advantages that proficiency in pronouncing Arabic confer on the English speaker are self-evident: among them, the respect of the Egyptian is not the least. The general hints contained in this book should suffice for practical purposes and provide a firm foundation on which to build a more detailed study of Egyptian pronunciation.

The system of writing used in the book is a transcription of colloquial pronunciation; it is neither a transliteration of Arabic written forms nor an orthography, which would require a constant shape for a given word, whatever its pronunciation in context. It is not, however, that kind of phonetic transcription which aims at representing as many features of consonant- and vowel-sound as possible, but rather one whose object is to suggest an acceptable pronunciation, with the minimum of frills and without losing sight of grammar and lexicon.

The transcription comprises the following consonant-letters, vowel-letters, and diacritics:

- (a) *consonants*: **b, d, ɖ, f, g, h, ʃ, k, l, m, n, q, r, s, ʒ, t, ʈ, w, x, y, z, ʒ, ʃ, ʒ, ʃ**
- (b) *vowels*: **a, ʌ, e, i, o, u**
- (c) *diacritics*: acute accent, hyphen, breve (˘)

Other consonant symbols, sporadically used and relating to loan-words in the colloquial, are included in the Addenda to the following section.

In the case of **ɖ, ʃ, ʒ, ʈ, ʒ, ʃ, ʒ, ʃ**, and **y**, the letter-shape is strange and, with the exception of **ʃ** (= *sh* in *ship*), its strangeness relates to special pronunciation difficulty. In addition, it will be found that **q** and **x** are used with very different values from those associated with them in English orthography. Vowels occur both long and short; long vowels are shown by doubling the letter, i.e. long **a** by **aa**, long **i** by **ii**, etc. Capital letters are not used in the transcription.

feel. The pronunciation of Arabic **fiil** *elephant* and **milk** *property* in the manner of English *feel* and *milk* would be woefully inadequate. Most Irishmen, it may be noted, use the right kind of *l* in all English contexts: most Americans and Scots use the wrong kind even in *leaf*. An important exception to the general rule is that the "dark" *l* of *feel* is used in **ṣallāh** *God* and derivative forms as **ṣinfālla** *I hope*; **ṣa** of **ṣallāh** is elided if preceded by a vowel and, if this vowel is *i*, then **ll** is pronounced with the "clear" *l* of *leaf*; e.g. **Ṣilḥāmdū li-llāh** *praise be to God*.

- r**: English initial *r* in words like *rugged*, *rock*, and *rascal* will never do. The rolled Scottish *r* of *burn* is what is wanted. Many English people make the right kind of "r" in words such as *very* and *thorough*; if you do, try to isolate it in order to control it, if you do not, try to pronounce a very quick "d" in place of "r" in these words. Pay particular attention to the need to pronounce Arabic *r* when final: **Ṣamīr** *prince* sounds nothing like *a mere*. A quick flip or tap of the tip of the tongue against the ridge behind the teeth is the basis of this sound and it is also the basis of the trilled or rolled "r", which consists of a number of intermittent taps and which is the sound of Arabic *r* when doubled (**rr**). The trilled "r" may take some time to master if the student cannot make it already, but with practice it will come, even if only after a month or so of perseverance. Arabic examples are: **raml** *sand*, **bard** *cold*, **bārra** *outside*, **barr** *land, country*.

s, z, t, d: so-called "emphatic" consonants, to be distinguished from "non-emphatic" **s, z, t, d** respectively. For the emphatics, the tongue must be broad (laterally expanded) and "thick", filling the mouth: for the corresponding non-emphatics, the tongue is narrow (laterally contracted) and "thin". The lateral expansion and contraction of the tongue may be practised when looking in a mirror. In addition, the front of the tongue is very much lower and the whole tongue much flatter in the mouth for the emphatics; for the non-emphatics the front of the tongue is raised and the back depressed much as it is for

the pronunciation of the vowel *i* (see below): the difference is easily perceptible in moving from, say, the *t*-position to the *ṭ*-position and vice versa while maintaining the necessary contact at the teeth or junction of teeth and gums. It sometimes helps to practise hollowing the tongue from front to rear and to retain the hollowing when pronouncing the emphatics; the mirror is again helpful in this connection. The position of the lips is also important; for the emphatics, they are held neutral or slightly rounded and protruded: for **s, z, t, d** they are spread. It may be noted that **l** of **ṣallāh** (see above) is characterized by emphatic articulation.

The features described above combine to produce in the emphatics a characteristic "hollow" resonance; the hiss of **g**, for example, is of much lower frequency, much more indeterminate than the high-frequency, clear-cut sibilance of **s**. In this particular case, it is also helpful to pronounce **s** with considerable tension in the tongue and lips. Examples of difference between emphatic and non-emphatic are:

tiin <i>figs</i>	ṭiim <i>mud</i>
baat <i>he spent the night</i>	baaṭ <i>armpit</i>
seef <i>sword</i>	ṣeef <i>summer</i>
bass <i>only</i>	baṣṣ <i>he looked</i>
dall <i>he directed</i>	ḍall <i>he lost his way</i>
baḡd <i>after</i>	baḡḍ <i>some</i>
zāayir <i>visitor</i>	zāahir <i>clear</i>
mafrūuz <i>selected</i>	maḥfūuz <i>learnt by heart</i>

- x**: not a difficult sound. Feel back along the roof of the mouth with the tip of the tongue until the *soft palate* is reached; the soft palate and the *uvula* (the extremity of the soft palate; it can be seen in a mirror, hanging down at the extreme back of the mouth) must be made to vibrate for **x** as, for example, when breathing out heavily during snoring. It is much the same sound as in Scottish *loch* or *och aye* and German *achtung*. Arabic examples are **xāṣab** *wood*, **baxt** *luck*, **muxx** *brains*. More practice may be necessary when the sound occurs before or after *i* (or *ii*), e.g. **baxiil** *miser, miserly*, **xigil** *he was ashamed, confused*.

y: **x** with the vocal cords vibrating, that is to say with the buzzing introduced into **x** that is made when passing from **s** to **z**, i.e. **sss-zzz, xxx-yyy**. If difficulty is encountered, "dry gargling" should do the trick. **y** is also the familiar sound of French "r" in Paris and Northern France. Examples are **yaffir** watchman, **ṣuṣayyar** small, **ṣuyl** work, **riyīf** loaf.

q: a sound made in a somewhat similar manner to **k** but of very different acoustic impression, made in fact in the same place as **x** and **y**, at the uvula. Make a **k** as far back as possible; again the mirror is of some help. This sound is used by educated speakers for "classicisms" in the colloquial; used in the right places, it is perhaps the most important single sign of educated speech. Examples are **qárya** village, **ṣilqurṣáan** the Koran, **huqúul izzéet** the oilfields.

q is a "Classical" sound to which colloquial **ṣ** usually corresponds; there is, however, no simple equation classical **q** = colloquial **ṣ**. Words keep habitual company with other words and their total associations with particular contexts and styles of discourse. No doubt **ṣadīma** and **qadīma** are in some sense the "same word" in **fi mǝṣr ilṣadīma** in Old Cairo and in **f-ilṣuṣúur ilqadīma** in older times but it would be quite wrong to substitute one form for the other and the difference between the forms is charged with meaning.

h: a sound articulated (like **ḡ**) in the pharynx, the throat region above the windpipe; to master it, it is necessary to "get the feel" of this region. Look in a mirror and see what happens to the Adam's apple when one swallows; it will be seen to rise considerably and then descend again to its position of rest: if an attempt is made to keep it at the top of its run instead of allowing it to descend, the discomfort felt will be in the region in which it is necessary to make **h**. To pronounce **h**, adopt a posture as if about to retch, then release the tension in the pharynx just sufficiently to allow egress of air from the lungs; the result should be a satisfactory **h**. Try to make the root of the tongue fill the throat for the sound, which, it must be emphasized, is not in the least like **x** or **h** and must at all

times be clearly distinguished from them. It is quite possible to make a sound which combines features of **h** and **x** and this is often a stage through which the beginner passes on the way to mastery of **h**. Examples are: **háaga** thing, **hīlw** sweet, nice, **naḥl** bees, **ráḥḥab** to welcome, **riih** wind, **malḥ** salt.

ḡ: the voiced sound corresponding to **h**, i.e. as **y** is to **x** (see above) so **ḡ** is to **h**. Follow carefully the instructions for **h** and simply introduce the necessary buzz of voice; do not do anything else. It has to be remembered that the tongue is made up of many muscles and is capable of movement in its parts as well as in its whole, so that it is quite possible for the root of the tongue in the pharynx to be correctly disposed for **ḡ** (and **h**) and for the front of the tongue to perform unwanted action; when practising, therefore, open the mouth fairly wide and keep the part of the tongue visible in a mirror flat on the floor of the mouth. Having mastered the basic sound by following the above instructions, the student is likely to experience difficulty in controlling these two sounds in context, in "turning them on and off" at the right moments in the stream of speech; it is quite possible to imbue speech with the sound of **ḡ** throughout—the effect is somewhat "strangled". Such an effect is unfortunate in Arabic and in the early stages practice in "turning on and off" will be necessary, especially after vowels but also before vowels to some extent; practice the sound, therefore, inter-vocally, short and long, i.e. **aa-ḡ-aa, aa-ḡ-uu, aa-ḡ-ii, uu-ḡ-aa, uu-ḡ-uu, uu-ḡ-ii, ii-ḡ-aa, ii-ḡ-uu, ii-ḡ-ii, a-ḡḡ-aa, a-ḡḡ-uu, a-ḡḡ-ii**, etc. Finally, beware of a common tendency to confuse **ḡ** with **ṣ**. Arabic examples are: **ḡáada** custom, habit, **ḡádad** number, **ḡeen** eye, **ḡiid** festival, **ḡumr** life, age, **baḡdéen** afterwards, later, **buḡd** distance, **sábḡa** seven, **sabḡiin** seventy, **báḡat** he sent, **gaḡāan** hungry, **biḡiḡ** far, **buḡáad** far (plural), **láaḡib** player, **záḡḡaṣ** he shouted, **dáḡaḡ** he paid, **wíṣiḡ** he fell, **nīḡnáaḡ** mint, **sabḡ** lion.

Doubled consonants

Any Arabic consonant may be doubled. Except when final, a doubled consonant must be pronounced at least twice as

long as its single counterpart and is characterized by greater muscular tension in the articulating organs. It is infinitely preferable to pronounce a doubled consonant occurring between vowels extremely long rather than not long enough; many English speakers do not pronounce doubled consonants with sufficient length when they occur at some distance from the accented syllable, e.g. *naffsalin pickpockets* (sing. *naffsál*). The contrary tendency is also observable among English speakers, who often pronounce a single consonant too long when it occurs after a short stressed syllable, as *t* and *s* in *kátaba clerks*, *kásar he broke*. Consonants which are pronounced long occur in English at the junction of words or of affixes and words; for example, *black king* (contrast *blacking*), *misspelt*, *unnecessary*, but, of course, the double letters of English spelling in such words as *better* and *butter* are pronounced as single sounds. The single-double distinction is a very important feature of Arabic and the *ss* of *kássar he smashed*, for example, must always be pronounced considerably longer than *s* in *kásar he broke*. Other examples are *Sissámak (the) fish*, *Sayyáal hardworking*, *dáffaḥ he charged (money)*, *fáḍḍa silver*, *Sayyallin porters*, *bagg he looked*, *muhímm important*. Doubled consonants are usually pronounced shorter when final.

Addenda

- (a) The sound written *v* in English sometimes occurs for *f* in the transcription, e.g. *lafz pronunciation*, but has no independent status except in very rare loan-words such as *se(e)rv service (tennis)*, *vitiss gear-lever*; it has not, therefore, been included above. Similar remarks apply to the sound written generally as *p*, which sometimes occurs for transcribed *b*, e.g. *yóom issábt Saturday*, but again has no independent status except in loans, e.g. *piláaj seaside resort*. Less sophisticated speakers tend to replace *v* and *p* in such loans with *f* and *b* respectively, e.g. *balf valve*, *bliba pipe*. *j*, as in English *jep*, also occurs in loan-words, e.g. *jakétta jacket*, *jóoki jockey*, *julúuji geologist*.
- (b) The sounds of English *th* in (i) *thin* and (ii) *then* belong to a "Classical" pronunciation of Arabic and occur sporadically when reading written language aloud. Examples occur in the book and the symbols used are as follows: *θ* (as *th* in

thin), *ð* (as *th* in *then*). An emphatic counterpart of *o*, symbol *ō*, also occurs in this style of pronunciation.

PRONUNCIATION OF VOWELS

General

Of the six vowels (*a, á, e, i, o, u*), three (*i, e, a*) are articulated in the front of the mouth and three (*á, o, u*) in the back: the tongue becomes flatter in the mouth or at a greater distance from the roof of the mouth as it moves from *i* through *e* to *a* and, conversely, moves towards the roof of the mouth in the back series from *á* through *o* to *u*; the degree of opening, measurable roughly by the distance between the top and bottom teeth, is greatest for the open vowels (*a, á*) and least for the close vowels (*i, u*). The lips are spread for *i* and *e*, neutral for *a* and *á*, rounded for *o* and (especially) *u*.

Vowel-length

Vowels occur both short and long; when pronouncing a long vowel, give it at least twice the length given to its single counterpart; cf., for example, *ḡadaf sea-shells* and *ḡadíf he chanced upon*.

Two principal rules govern the occurrence of long vowels:

- (1) they occur only in prominent or stressed syllables, cf. *máasik holding* but *masikhum holding them*;
- (2) they do not occur in closed syllables, i.e. type CVVC, where C = consonant and VV = long vowel, unless the syllable is final, cf. *manadíl handkerchiefs* but *manadílha her handkerchiefs*.

Note

It will be seen that if a vowel is pronounced short, then it is written short, even where grammar and lexicon would suggest a long vowel.

Contrary to rule (1), long vowels sometimes occur in non-prominent syllables in loans from written Arabic, e.g. *ḡadátan* or *ḡaadátan usually*, *Silqahíra* or *Silqaahíra Cairo*. The vowel in such cases is not as long as in prominent syllables (cf. *ḡáamil workman*) but is distinctly longer than the short counterpart. This possibility of incremental length has been indicated where.

appropriate in the transcription by the use of brackets, i.e. ḡa(a)dātān, ṣilqa(a)hīra. Loans from the written language also account for a few exceptions to rule (2). Most educated speakers make a difference of vowel-length between ḡāmmī *my uncle* and ḡāmmī *ignorant* (a "learned" form) and also between ḡamm *uncle* and ḡamm *public, general* (cf. ḡaam *year*); in neither ḡāmmī nor ḡamm is the vowel pronounced as long as in, say, ḡāmil, where it occurs in an open syllable. Again, contrary to rule (2), a vowel which is generally short and corresponds to a long vowel in related forms is sometimes pronounced very long when the word containing it is singled out for special emphasis, e.g. di yāalya ḡiddan! *that's terribly dear!*, cf. the more usual yālya (masc. yāli). Taking the language as a whole, however, exceptions to both rules are extremely rare.

Finally, it may be noted that the style of utterance on which the transcription in this book is based is *slow colloquial*; in *rapid* style, vowels are commonly pronounced long only before a pause.

Vowel-quality

In English we "slur" the vowel-sounds in the majority of syllables which are non-prominent or unstressed. Consider the vowels italicized in "the Queen of England" or "from head to foot". This must be avoided at all costs in Arabic; each vowel should be clearly pronounced, each syllable given its due rhythmic weight. For this among other reasons, do not try to speak too rapidly at first—the formation of good habits early on will save a lot of trouble later. Vowels will now be considered in turn from the point of view of the quality to be associated with them.

a: between the vowel sounds of "Standard" English *hat* and *hurt* or *had* and *herd*. Try to isolate the vowel in *had* and then make it sound a little like the vowel in *herd*; if the complete word *hat* is taken as a starting-point and made to sound something like *hurt* without going the whole way, the result should be an acceptable rendering of the Arabic *haat! fetch, bring!* Other examples are: *dāras he studied*, *baab door*, *kātāba clerks*, *kitāaba writing*. Remember to

beware of any tendency to "slur", for example in the second or third syllable of *kātāba*.

α: when short and in a closed syllable, between the vowels of "Standard" English *hut* and *hot*; when in an open syllable or when long, as the vowel of English *heart*. α occurs especially in the vicinity of the emphatic consonants, e.g. ḡaff *row, line*, ruḡāḡ *lead (metal)*, ḡārab *he hit*, ḡāḡḡa *he emptied*; *silver*, ḡāḡḡir *certainly*, baat *arm-pit*, baṭn *stomach*, ḡann *he thought, believed*, mazḡāuṭ *exact(ly)*. The vowel also commonly occurs in association with **r**, e.g. raḡf *shelf*, raḡḡ *he went*, rāḡil *man*, ḡūfra *hole*, bārḡa *outside*, barrāḡ *fitter*, naar *fire*, but contrast the occurrence of **a** in, say, rāayih *going*, rāagīḡ *returning*, bard *cold*, wārḡa *he showed*, firāan *mice*. α is also regularly associated with **q**, e.g. qārya *village*, ṣilqa(a)hīra *Cairo*, ṣaqsāam (administrative) *departments*. It is not essential for the vowel immediately to precede or follow ḡ, ḡ, ṭ, ḡ, **r**, or **q**; cf. māṭḡax *kitchen*, xāliḡ *very, completely*, laṭḡ *pronunciation*, ṭurumbāat (petrol) *pumps*, ṣarabāat *socks*, mabrūuk *congratulations!*, ṣilqurṣāam *the Koran*. The consonant context, moreover, is not an infallible guide to the quality of an associated open vowel, cf., for example, ḡāḡḡab *it barked*, māyya *water*, etc., and numerous loans from foreign languages, as lāmḡa *lamp*, (sāmak) bakulāa *cod*; cf., too, ṣāmar *he ordered* but ṣāmar *moon*. Moreover, back vowels may be used with non-emphatic consonants which themselves must be clearly differentiated from emphatic counterparts, e.g. xāddar *he anaesthetized* but xāḡḡar *he trimmed (hair)*; *watered (seedlings)*; although the vowel in the first syllable of xāḡḡar tends to be nearer than its counterpart in xāddar to the vowel of English *hot*, nevertheless both these Arabic vowels are back vowels and to be distinguished not so much from each other as both of them from **a**, cf. ṣāndah *I call*, lukānda *hotel*, ṣāndaf *cleaner*.

The distribution of **a** and α varies between men and women (see below), to some extent also between individuals, and notably between dialects. Cairene xaaf *he was afraid*, for example, corresponds to xaaf in Upper Egypt. A "Classical" pronunciation anywhere in the country conforms to the practice of Al-Azhar Mosque and University in Cairo

and requires **a** in association with **x** and **y**, and also invariably with **r**, e.g. **xaal** (*maternal*) *uncle*, **yāayib** *absent*, **fi(i)rāam** *mice*. Thus, a man using his "Classical" style at an appropriate time may be heard to say **xāadim** but will certainly use **xāadim** *servant* on normal colloquial occasions.

The difference **a** : **a** (usually in association with the consonantal distinction emphatic : non-emphatic) tends to relate to difference between the speech of men and women respectively. **garrāah** *surgeon*, for example, is typically a woman's form, to which **garrāah** would usually correspond in men's speech.

- e** : a vowel approximately mid-way between the vowels in *bet* and *beet*. Pronouncing the vowel of English *bit* energetically and with spread lips usually produces the right result. The sound is common enough in English dialects, for example in Devon and Southern Ireland. Take care not to pronounce **e** like the "ay" sound in *day* or *bait*. Examples : **beet** *house*, **beed** *eggs*.

When short, **e** is difficult to distinguish from short **i** in the speech of many people, especially in rapid style (cf. **bétna** *our house* and **bítna** *we spent the night*), but most educated speakers appear to make a slight difference and even in dialects where no distinction is made it would for most purposes be desirable to retain the transcribed difference between **bétna** and **bítna** in order to facilitate identification of the forms.

- i** : when short, as in English *bit*, e.g. **bint** *girl*, *daughter*; when long or final, approximately as in English *beet* but with more tension in the tongue and greater spreading of the lips, e.g. **fiil** *remove !*, **tamálli** *always*. An example which illustrates both qualities is **kibíir** *big, old*. Before **-yya**, the vowel tends towards the quality of **e**, e.g. in **maşriyya** *Egyptian (fem.)*.

ii, pronounced short in accordance with the rules of vowel-length, tends nevertheless to retain the quality described for **ii**, not non-final **i**; the qualities of **ii** and **i** in **fiil** *remove (masc.) !*, **fiilhum** *remove (masc.) them !*, **fiili** *remove (fem.) !*, **fiilih** *remove (fem.) it (masc.) !*, are substantially the same.

- o** : between the vowels in *hawk* and *hook*. Pronounce the vowel of *hawk* with greater rounding and protrusion of the lips

and an acceptable **o** should result. The sound is again common enough in English dialects, but neither the usual **o** of *no* nor the **ow** of *now* will do at all. Examples : **foof** *above, upstairs, on top*, **mişógar** *registered*.

As between **e** and **i**, the difference between short **o** and **u** (see below) is greatly reduced in the speech of some, especially in rapid style.

- u** : when short, as in English *put*, e.g. **kútub** *books*; when long or final, approximately as **oo** in *food* but with greater tension and stronger rounding and protrusion of the lips, e.g. **juuf** *see !*, **yinsu** *they forget*. **duxúul** *entrance, entry*, illustrates both qualities. Before **-wwa**, the vowel tends towards the quality of **o**, e.g. in **húwwa** *he, it*.

Like **ii** (see above), **uu** may be regularly shortened in accordance with the rules of vowel-length, e.g. **juuf** but **júfha** *look at her !*. In parallel with **ii**, **u** in **júfha** may be pronounced as **uu** in **juuf**, but equally, and in contrast with the usual practice concerning **ii**, **u** may be pronounced with the quality described for short non-final **u** above.

Diphthongs

A diphthong is a combination of two vowel sounds in the same syllable. English contains many diphthongs (cf. the pronunciation of *bay, by, boy, bough, bow* (ribbon), also *bear, beer, and boor*) and is sharply differentiated from Arabic in this respect. Diphthongization may occur notably in Egyptian Arabic when, following a vowel (especially **a** and **o**), **y** and **w** are either final or precede another consonant, circumstances in which they are often pronounced respectively as final **i** and **u**. As diphthongal elements, however, **y** and **w** should not be pronounced "lazily" as in the typical southern English pronunciation of, say, *hay* and *how* but, on the contrary, with energy and perceptible tension in the articulating organs; at the same time seek to make **y** as much as possible like the **y** of *yes* and to pronounce **w** with strong lip-rounding and protrusion—indeed, with many speakers, the sounds are so characterized by such features as to be consonantal rather than vocalic. Examples : **law** *if*, **mawgúud** *present*, **yíwşal** *he arrives*, **şaay** *tea*, **şayyáur** *aeroplane*.

THE PROMINENT SYLLABLE

Turning now to the diacritica of the transcription, and first to the acute accent, we find that just as in English words, e.g. *phótophraph, photógrapher, photográphic*, a given syllable stands out to the ear above the others, the first, second, and third syllables respectively in the examples, so Egyptian Arabic words contain a similarly prominent (or accented or stressed) syllable. In contrast with English, however, the facts concerning the placing of this syllable can be formulated within a few rules, since prominence in Egyptian Arabic depends on the structure of the word in terms of its constituent syllables. Taking every syllable to begin with a consonant and to contain a vowel, there are five syllable types: CV, CVC, CVV, CVVC, CVCC (C = consonant, V = vowel, VV = long vowel); e.g. *maḡbúuṭ* CVC-CVVC, *katábt* CV-CVCC, *manadīl* CV-CV-CVVC, *ṣāabil* CVV-CVC, *kátab* CV-CVC, *kátabit* CV-CV-CVC. CVV rarely occurs final except in loan-words and as a variant possibility for CVVh, where -h is the third person singular masculine pronominal suffix; it will be remembered that vowel-length and prominence are concomitant and that, therefore, any CVV syllable is by definition prominent.

The following rules show how prominence depends on the quantitative syllabic pattern of the whole word:

- (1) If the ultimate syllable is long (CVVC, CVCC), that syllable is always prominent, e.g. *fanagiin* cups, *fhímt* I/you understood, *ḡarabúuh* (or *ḡarabúu*) they hit him. CVV must be considered long in ultimate position in loans such as *tintirarii* dyer's, cleaner's.
- (2) If the ultimate syllable is not long (CV, CVC), then, in relation to the pattern of remaining syllables, either the penultimate or the antepenultimate syllable is prominent as follows:
 - (a) If both the penultimate and antepenultimate syllables are short (CV), e.g. *kátaba* clerks, *kátabit* she wrote, and, in the case of words of four or five syllables, the pre-antepenultimate is not a further short syllable, e.g. *ṣinkásarit* it (fem.) was broken, then the antepenultimate is prominent;
 - (b) in all other cases, i.e. in the overwhelming majority of

Egyptian words, the penultimate syllable is prominent, e.g. *muḡállim* teacher, *maknása* broom, *dáawa* he treated, cured, *ṣitwáḡaḡ* it was found, *mahiyyiti* my pay, *fhmúuha* they understood her, *ḡarabitu(h)* she hit him. It will be seen that whereas the operative distinction in relation to the ultimate syllable was between *long* and *not long*, the distinction that has to be made in respect of other positions is in terms of *short* and *not short*; the difference in prominence between *ḡarabít* and *ṣinkásar*, *ḡarabítu(h)* and *ṣinkásarit*, relates to the difference between short (CV) and not-short (CVC) in the first syllables.

Notes

- (a) It will have been clear from the examples given that the rules of prominence apply to suffixed and unsuffixed forms alike.
- (b) There are two exceptions to the rules, both of which concern the pattern CVCVCV(h) which, in contrast with usual antepenultimate prominence, has the penultimate prominent in:
 - (i) The third person singular feminine perfect of weak verbs of the *rāma*-type when associated with a vowel-beginning pronominal suffix, e.g. *rāmít + u(h)* = *ramítu(h)* she threw it;
 - (ii) the plural forms *ḡubúḡa* hyenas, *subúḡa* lions, *dukúra* males, *libisa* underpants, *yiriba* crows, *hiṣína* horses, in which the rare sequence of close vowels (u-u and i-i) in the first two syllables is associated with penultimate prominence and which thus contrast with, say, *kátaba* clerks, *búxala* misers, *ḡinaba* grape, etc. This pattern is commoner in other dialects than in Cairene and in the case of i-i the alternative forms *ṣilbisa*, *ṣiyriba*, *ṣihṣína*, are, in fact, more usual than the forms given.
- (c) Although on the face of things *xamast* in the numeral-noun construction illustrated by *xámast iyyáam* five days contains a long final syllable which is non-prominent, it will be found at the appropriate place in the grammatical section that there are a number of special features about this type of grammatical structure and that the -t of

xamast, arbitrarily allotted to the numeral, is in fact a feature of the whole complex.

- (d) It frequently happens, of course, that in phrases and sentences a word is pronounced without prominence in relation to adjoining words. Standing alone, both **kitāab** *book* and **farīd** *Fareed* (proper name) have their prominent syllable, but in **kitāb farīd** *Fareed's book* it is possible for the prominent syllable of the second word only to stand out; no long vowel appears in a non-prominent syllable, it will be remembered, hence **kitāb**.

ELISION

Elision concerns the omission under certain conditions of the short vowels **i** and **u**, on the one hand, and of **ʕ** (with or without an accompanying vowel),¹ on the other. Where elision of a vowel ± **ʕ** occurs at the junction of words or of a particle and a word, the feature has been marked in the writing by a hyphen.

1. Elision of short **i** and **u**

The close vowels **i** and **u** differ in status as syllable-makers from the open vowels **a** and **ā**; in parallel contexts, **i** and **u** are elided, **a** and **ā** are not. Contexts of elision of **i** and **u** may be subdivided according to whether elision is within the word or at a word-junction. It is only the latter that is indicated by the hyphen in the transcription.

(a) Intra-word

Elision relates exclusively to suffixation and, strictly speaking, is a term of comparison between suffixed and unsuffixed forms. The conditions necessary for the elision in a suffixed form of a short vowel present in the final syllable of the corresponding unsuffixed form are:

- (i) The suffix must begin with a vowel;
- (ii) the final syllable of the unsuffixed form must be of structure -CiC or -CuC;
- (iii) the penultimate syllable of the unsuffixed form must be open, i.e. CV- or CVV-.

Examples:

ʕāawiz (m.s.) + **a** = **ʕāwza** *wanting* (f.s.), **ʕāabil** *he met* + **u** = **ʕāblu** *they met or he met him*, **yāaxud** *he takes* + **u**

¹ Never of the **ʕ** which corresponds to Classical **q**.

= **yāxdu** *they take or he takes it*, **wihif** (m.s.) + **a** = **wihfa** *unpleasant* (f.s.), **fihim** *he understood* + **it** = **fihmit** *she understood*, **yitwigid** *it is found* + **u** = **yitwigdu** *they are found*.

Contrast the facts when the suffix begins with a consonant, e.g. **ʕāabil** + **hum** = **ʕābilhum** *he met them*.

Contrast, too, the non-elision of open vowels in comparable contexts, e.g. **qārab** *he hit* + **it** = **qārabit** *she hit*, **ʕitwāgad** *it was found* + **u** = **ʕitwāgadu** *they were found*.

Finally, contrast the case of non-elision when the penultimate syllable of the unsuffixed form is closed (CVC), e.g. **fāhhim** *he explained* + **u** = **fāhhimu** *they explained or he explained to him*.

Exceptions:

- (i) Final -CuC in the unsuffixed form is comparatively rare and **u** is not elided in the case of the pattern CuCuC, cf. **kūtub** *books* + **u(h)** = **kūtubu(h)** *his books*.
- (ii) **i** of the suffix -it (3rd pers. sing. fem. perfect tense) is never elided when a further suffix is added, cf. **kātabit** + **u(h)** = **katabitu(h)** *she wrote it*, **rāmit** + **u(h)** = **ramitu(h)** *she threw it*. Contrast, for example, **ʕāalit** + **u(h)** = **ʕālitu(h)** *she said it* with **ʕāabil** + **u(h)** = **ʕāblu(h)** *he met him*. Contrast, too, -i- of the suffix -it of the feminine noun in construct, which, in contrast with the **i** of the verbal suffix, is regularly elided, e.g. **tigāara** + **u(h)** = **tigārtu(h)** *his business* (not ***tigaritu(h)**); cf. **tigarithum** *their business*.
- (iii) Elision is not a feature of the "Classical" language and is accordingly absent from "classicisms" in the colloquial. This is particularly noteworthy with participial forms; educated speakers will prefer, for example, **munfāḡil** (m.s.) / **munfāḡila** (f.s.) / **munfāḡillin** (pl.) *angry, upset*, to the less sophisticated **minfīḡil** / **minfīḡila** / **minfīḡillin**.

(b) Inter-word (word-junctions)

The ability to link in one syllable as a result of elision the end of one word and the beginning of the next is absolutely essential to the attainment of fluency in the language and considerable attention should therefore be paid to the feature of elision from the beginning.

A vowel appearing elsewhere in an initial (short) syllable of a word is elided when

- (i) the syllable in question is of type Ci- or Cu-;

- (ii) the syllable is non-prominent ;
- (iii) the preceding word ends in a vowel.

Examples :

ʕinta + tiɣibt = ʕinta-tiɣibt *you are tired*, ʕana + fihimt = ʕana-fihimt *I understood*, ʕiddiini + huɖuumak = ʕiddiini-huɖuumak *give me your clothes*, ʕabu + huʕeen = ʕabu-huʕeen *Husein's father*.

Contrast once again the non-elision of open vowels in parallel contexts, e.g. ʕinta kaɖabt *you wrote*, ʕana ɖarɖabt *I hit*, ʕiddiini ʕarɖabak *give me your socks*, ʕabu fariid *Fareed's father*.

Contrast, too, the case when the initial syllable is prominent, e.g. ʕabu ɣumar *Omar's father*, ʕaɖɖa ɣlabu(h) *he emptied his boxes*.

Notes

- (a) Elision also concerns the vowel of particles, notably of *fi in*, *bi by*, *with*, *li to*, *for*, and *wi and*, as well as that of the verbal prefix *bi-*, e.g. ʕistaréetu-b kaam ? *How much did you buy it for ?*, huwwa-f maɣr *he's in Cairo*, huwwa-byilɣab *he's playing*.
- (b) In emphatic utterance which is characterized by the deliberate enunciation of each syllable, elision will not occur; compare *yáa xugáara* uttered in this way with the more usual *ya-xgáara ! what a pity !*
- (c) Although the vowel *u* is elided as expected in, say, ɣandi + humaar = ɣandi-hmaar *I have a donkey*, nevertheless *h* is often pronounced with the lips rounded as for *u*.
- (d) Contrary to rule, *a* is elided in a few common forms in which *h* or *ɣ* follows the vowel, e.g. ʕufti + maɣammad = ʕufti-maɣammad ? *did you (fem.) see Mohamed ?*, ma + maɣiif = ma-maɣiif *I haven't (got) any*.

2. Elision of ʕ

In principle, utterance in Arabic may not begin with (i) a vowel or (ii) two consonants. Initial ʕ is often no more than a means of obviating these inadmissible features and, as might be expected, is frequently elided when the word to which it belongs no longer begins the utterance.

There are two major subdivisions of the contexts in which ʕ is elided when no longer initial; following a consonant and

following a vowel. It should perhaps be noted that if a pause is made before the word in which the consonant is initial, then notwithstanding any of the rules given subsequently, ʕ is not elided.

(a) Preceded by a consonant

ʕ is very commonly elided when following a consonant unless the word with which it is associated elsewhere is singled out for emphasis. Thus *ʕúyl ibnak* *your son's work* is a commoner form than *ʕúyli ʕibnak*, which might, however, be used to mark a contrast, say with *ʕúylak inta* *your work*; again, *ɣamalt éeh ?* *what have you done ?* is doubtless more frequent than *ɣamálti ʕéeh ?*, which may be used to indicate surprise, indignation, sarcasm, etc. A word like *ʕábadan* *ever, never*, is hardly, if ever, used other than emphatically and as a result ʕ is very rarely elided. Generally speaking, elision is more frequent in the speech of less educated people; the most important categories and forms involving elision of ʕ in educated usage are as follows :

- (i) 1st pers. sing. imperfect tense (e.g. ʕáktib *I write*); imperative forms (e.g. ʕiktib *write !*); the perfect tense of derived forms of the verb (e.g. ʕitbáɣat *it was sent*, ʕitákár *he thought*, ʕistáɣlim *he inquired*); verbal nouns of the derived forms (e.g. ʕistiɣláam *inquiry*, ʕintixabáat *elections*).
- (ii) More particular forms as follows : the article *ʕil*; the pronouns *ʕána I*, *ʕinta you* (m.s.), *ʕinti you* (f.s.), *ʕintu you* (pl.), and *ʕihna we*; the nouns of relationship *ʕabb father*, *ʕumm mother*, *ʕibn son*, *ʕaxx brother*, *ʕuxt sister*; the "deictics" *ʕaho/ʕahe/ʕahum* and *ʕáadi there is/are*; the interrogative particles *ʕeéh what*, *ʕimta when*, *ʕánhu which*; the phrase- and clause-introducing particles *ʕilli that (relative)*, *ʕihhi ditto*, and *ʕinn that (conjunctive)*; a few common nouns such as *ʕism name*.
- (iii) ʕ is variously elided or not in the comparative form of adjectives (e.g. *ʕil + ʕakbar* = either *lákbar* or *ʕilʕákbar the bigger, biggest*) and in one or two broken plural patterns of nouns, notably *ʕaCCaaC* (e.g. *ʕil + ʕayyaam* = either *ʕilʕayyaam* or *liyyaam the days*, also *ʕiʕfáal ilʕabwáab* or *ʕiʕfáal libwáab the locks of the doors*). On balance, educated

practice tends towards non-elision; this is also particularly true of (noun) patterns which contain only two consonants other than **ʕ**, e.g. **ʕizn** *permission* (contrast **ʕibn** and **ʕism** above), **ʕakl** *food*, **ʕugra** *rate, hire*, **ʕamlin** *trustworthy*, **ʕasáami** *names*, **ʕagáaza** *leave*, **ʕasási** *basic*, **ʕiháala** *retirement*, **ʕigáaba** *injury*, **ʕizáaza** *bottle*; **ʕ** is far better not elided in these forms.

Notes

- (a) **ʕ** is not elided when it is the initial radical (see below) of certain verbal forms, e.g. **ʕámar** *he ordered*, **ʕáxxar** *he delayed*.
 - (b) **ʕ** is similarly retained in the quadriliteral form (see below) **ʕárnab** *rabbit*.
 - (c) **ʕ** of **ʕeeh** is not elided following **h** in **ʕiih ʕeeh** ? *what is there ?*, *what's going on ?*, nor after **yy** in **záyyi ʕeeh** ? *such as ?*
 - (d) **ʕ** corresponding to "Classical" **q** is never elided, e.g. **ʕifl** *lock*, **ʕirf** *piastre*.
 - (e) Elision of **ʕ** which is not accompanied as below by the elision of a vowel is not marked in the transcription except by the omission of **ʕ**.
- (b) *Preceded by a vowel*

When a vowel precedes, not only may **ʕ** be elided as indicated above but so, too, under certain conditions, may the preceding or following vowel. Contexts are broadly divisible into those in which the vowels flanking **ʕ** are the same and those in which they are different.

Same vowels.—Except under conditions of strong stress, one of the vowels is elided together with **ʕ**, e.g. **ʕinta + ʕahmar** = **ʕint-áhmar** *you are red*, **ʕi + ʕiidu(h)** = **ʕ-iidu(h)** *in his hand* (in the transcription, the first vowel has regularly been omitted); the forms **ʕinta ʕáhmar** and **ʕi ʕiidu(h)** occur when special emphasis is given to **ʕáhmar** and **ʕiidu(h)**. From the single sentence **ʕana ʕawz-áakul** *I want to eat*, it will be noticed, it cannot be said whether a man or a woman is speaking since **ʕaawiz + ʕaakul** and **ʕawza + ʕaakul** may both give the same result.

Different vowels.—Some subdivision is necessary under this

heading. Generally speaking, when the vowels preceding and following **ʕ** differ, both vowels and **ʕ** remain, e.g. **ʕismáha ʕeeh** ? *what's her name ?*, **biyigmilu ʕeeh** ? *what are they doing ?* The following contexts, however, and especially the vowel **i**, need special notice:

-V ʕi-

ʕi is elided whatever the vowel that precedes, e.g. **da + ʕilli + ʕinta + ʕawzu(h)** = **dá-ll-inta ʕáwzu(h)** *that's what you want*, **ʕissana + ʕilli + ʕaatit** = **ʕissána-lli ʕáatit** *last year*, **ʕuufu + ʕilli + ʕuddamku** = **ʕuufu-lli ʕuddámku** *look (pl.) who's in front of -you*, **ʕana + ʕiddethaalu(h)** = **ʕana-ddetháalu(h)** *I gave it (f.) to him*.

-i ʕa-

-i, as well as **ʕ**, is elided before **a** or **-a**, e.g. **bi + ʕaktib** = **báktib** *I write, am writing*, **naawi + ʕaruuh** = **náaw-arúuh** *I intend going*, **xalliini + ʕarawwah** = **xallin-aráwwah** *let me go home*, **ʕali + ʕafandi** = **ʕál-afandi** *Ali Efendi*.

-a ʕu-

A rare junction, frequent only in the vocative context and treated in the manner of **-a ʕi-**, i.e. with elision of **ʕu-**, cf. **ya + ʕumm** in **yá-mmũ kalsúum** ! (O) *Umm Kalsum* !; notice the back quality of the open vowel, at any rate in men's speech—**yá-xti** (= **ya + ʕuxti**) (O) *my sister* ! usually corresponds in the pronunciation of men to **yá-xti** in that of women.

Notes

- (a) **ʕalláah** *God* is treated exceptionally, **ʕa** being elided after any vowel, e.g. **li + ʕallaah** = **li-lláah** *to God*, **yarhamkumu + ʕallaah** = **yarhámkumu-lláah** *may God have mercy on you*. In passing, it may be noted that, in spite of appearances, **yarhamkumu** is not an exception to the rules of prominence which have been given; **yarhámkumu-lláah** is a borrowing from the Classical language and the apparently word-final **u** does not belong to the first word but is a feature of the junction.
- (b) The special treatment of the noun plural pattern **ʕaCCaaC** in rather less educated speech has been already noted under 2 (a) (iii) above (cf. **liyyáam** as a variant of **ʕilʕayyáam** *the days*) and is also relevant in the present

context. The elision of **ʕa-** (cf. **ʕallāh** above) may be encountered in, say, **ʕi + ʕafrān = ʕi-frān** *in ovens*; to which **ʕi ʕafrān** more generally corresponds in educated usage.¹

- (c) The hyphen in the transcription marks the elision of a vowel ($\pm \text{ʕ}$); it is not specifically intended to mark the place at which the vowel occurs in corresponding contexts of non-elision (cf. **ʕana-f xidmītak** *I'm at your service* = **ʕana + ʕi**, etc., **huwwa-byilḡab** *he's playing* = **huwwa + biyilḡab**) but does so incidentally in the case of elision of (vowel + **ʕ**) or (**ʕ** + vowel).
- (d) Notice the regular elision of **i** but retention of **ʕ** in **ʕabu + ʕimaam** (proper name) = **ʕabu-ʕmāam** *Imam's father*.
- (e) In disyllabic forms (notably **ʕilli**) in which **ʕi** is initial in the prominent syllable in contexts of non-elision, **ʕi** may be elided according to rule but the prominence associated with the syllable may remain to mark the junction with a preceding vowel-ending form, e.g. **ʕanā-lli ḡarūuḡ** *I'm the one who'll go* = **ʕāna + ʕilli + ḡarūuḡ**.
- (f) The prepositional particles **min** *from* and **ḡāla** *on* require special notice in the matter of elision when they precede a noun prefixed with the definite article; not essentially but extremely commonly, the total portions **-in** and **-la** of the particles are elided, e.g. **m-ilmāktab** *from the office* = **min + ʕilmaktab**, **ḡa-ṭṭarabēeza** *on the table* = **ḡāla + ʕiṭṭarabeeza**.

THE "EXTRA" OR ANAPTYCTIC VOWEL

Three successive consonants are inadmissible in Egyptian Arabic. Such successions could potentially occur when a word ending in two consonants is followed by a consonant-beginning word or suffix, but the pattern is avoided by the introduction of an "extra" vowel between the second and third consonants; this vowel, often pronounced very short but which may equally be the vowel of a prominent syllable according to the rules of prominence, is written in the transcription with the breve sign,

¹ **ʕi-frān** should perhaps be related to a form **ʕifrān** rather than **ʕafrān**.

i.e. **i**, **ā**, **ū**. In the vast majority of contexts the quality to be associated with this vowel is that of short non-final **i** as already described; preceding the pronominal suffixes, however, the vowel is regularly **ū** (before **-ku(m)** and **-hum**) and **ā** or **a** (before **-ha**).

Examples:

bintī mahmūd *Mahmoud's daughter*, **ma ʕif ḡāddī-hnāak** *there's nobody there*, **ma rūḡtīf** *I didn't go*, **ʕultīlu(h)** *I said to him*, **ḡaʕṣūhum** *their right*, **ʕuṭṭāha** *I/you saw her*. **ū** occurs sporadically in other contexts, e.g. after **ʕumm** in, say, **yā-mmū kalsūm** (*O Umm Kalsum* !)

CONCLUSION

The pronunciation of isolated sounds and words, however useful, is only half the battle. The stringing together of words and phrases into the sentences required for speech purposes needs constant practice from the outset. Moreover, as to some extent we have seen, the sentence brings out features of pronunciation not apparent with the word in isolation but which must be observed if accuracy and fluency are to be achieved. The secret of success is constant practice. Learning by heart, with the aid of an Egyptian, not too great a number of the sentences which are given in this book will help considerably, for it is surprising how little material is necessary in order to exhaust the difficult sequences which occur in a language. Insist with the Arabic speaker on the need for patience and careful correction, then listen to and repeat each phrase and sentence over and over again, trying to remember every detail, including the rise and fall of the speaker's voice. Imitate him slavishly and do not feel embarrassed about it; the chances are that the more outlandish you sound to yourself, the nearer you are to the mark. Practice must include as much listening for the sake of listening as possible, for not only must the tongue be trained to utter Arabic but also the ear to catch what is going on in the language.

III. GRAMMAR

ROOTS AND RADICALS

Perhaps the most striking characteristic of all forms of Arabic is that the great majority of words are built on a framework of three consonants and that by ringing the changes with affixes, vowel-differences, etc., on a given base it is possible to obtain a great variety of related forms, e.g. on base **k-t-b**, the series *kátab* *he wrote*, *yiktib* *he writes, will write*, *káatib* *clerk*, *kátaba* *clerks*, *kitáab* *book*, *kútub* *books*, *maktúb* *written*, *máktab* *office, desk*, *maktába* *library*, etc. The base, **k-t-b** in the example, is called the *root* and each consonant of the root a *radical*. The terminology is equally applicable when bases are of more or less than three consonants.

Many such patterns as those illustrated in the preceding paragraph are grammatically specialized, cf. for example, the characteristic prefixes **ma-** and **mu-**, the presence of vowel **i** or **a** in the second syllable and, in some cases, of a suffix **-a**, in the so-called nouns of place and instrument, e.g. *máglis* (pl. *magáalis*) *council, council-room* (root **g-l-s**), *mašúšš* (pl. *mašagšúut*) *scissors, shears* (root **š-s-š**), *muftáah* (pl. *mafatiḥ*) *key* (root **f-t-h**), *maknása* (pl. *makáanis*) *broom* (root **k-n-s**).

NOUNS AND ADJECTIVES

GENDER AND NUMBER

Gender and number are important because they relate not only, indeed not so much to the form of individual nouns, adjectives, verbs, etc., as to their agreement when occurring together. At present nouns and adjectives only will be dealt with but differences of gender and number are equally important elsewhere, notably in respect of verbs, pronouns, and demonstratives.

Two genders have to be distinguished, masculine and feminine. As a rule final **-a** (or **-ā**)¹ marks a noun or adjective as feminine singular, whether or not there exists a corre-

¹ Variation between the open vowels **-a** and **-ā** is a purely phonetic matter.

sponding masculine form. Examples, masculine form first: *málik-málika* *king-queen*, *kibīr-kibīra* *big, old*, *šagnábi-šagnabiyya*¹ *foreign(er)*, *máktab-maktába* *desk, office-library*, *stationer's*, *kitáab* (m.) *book*, *širka* (f.) *company*. The commonest exception to the rule that final **-a/-ā** is a feminine sign is provided by the plural forms of many nouns, for example *riḡgáala* *men*, *rúyasa* *supervisors*; there are, too, a few invariable adjectives ending in **-a/-ā**, of which *šitra* *clever* is an example. Conversely, some nouns which do not end in **-a/-ā** are none the less feminine; these include (i) words of female-sex reference, e.g. *sitt* *woman, lady*, *hint* *girl, daughter*, *fáras* *mare*, (ii) names of towns and countries, e.g. *mašr* *Cairo*, *šissuwées* *Suez*, *libnáan* (the) *Lebanon*, (iii) some parts of the body, viz. *šiid* *hand*, *riḡl* *leg*, *widn* *ear*, *reen* *eye*, *raas* *head*, *dašn* *chin*, *baḡn* *stomach*, (iv) some miscellaneous nouns, including *šard* *earth, floor*, *naar* *fire*, *šams* *sun*, *márkib* *ship*, *bálad* *town*, *filúus* *money*.

With a few extremely rare exceptions provided by "classicism" in educated colloquial usage, gender distinction relates to the singular only in Egyptian Arabic. There is thus, for example, only one (common) plural form *rufayyaḡlin* *thin* corresponding to *rufáyyaḡ* (masc. sing.) and *rufayyaḡa* (fem. sing.). Generally speaking, such a threefold differentiation of forms as *rufáyyaḡ-rufayyaḡa/rufayyaḡlin* is characteristic of adjectives rather than nouns, but certain forms in Arabic are used both nominally and adjectivally.

There are two types of plural formation relating to both nouns and adjectives. These are

- (i) straightforward addition of certain suffixes to the singular;
- (ii) *internal* difference in relation to the singular, e.g. *šahḡn/suḡḡun* *plate/s, saucer/s*, *kibīr/kubáar* *big (one/s)*.²

Plurals of the second type, traditionally known as "broken" plurals, are very numerous.

Plural by suffix

The plural suffixes are **-iin**, **-aat/-aat** and, to a lesser extent, **-iyya**. These are distributed as follows:

¹ If the masculine ends in **-i**, then a corresponding feminine form ends in **-iyya** or **-ya**.

² The fact of internal difference does not exclude the possibility of further difference *external* to the root, cf. *sušáal/šasšila* *question/s*.

(a) **-iin** is used for the plural of

- (i) nouns and adjectives of the pattern illustrated by **sawwáaʕ-sawwáaʕa/sawwáʕiin** *driver/s*, **kaddáab-kaddáaba/kaddábiin** *liar/s*, **malyáan-malyáana/malyaniin** *full*;
- (ii) active and passive participles (see below), as **ǧáarif-ǧárfa/ǧarfiin** *knowing*, **maftúuh-maftúuha/maftuhiin** *open(ed)*;
- (iii) adjectives of the pattern of **kuwáyyis-kuwayyisa/kuwayyisiin** *nice, good*, **ʕuṣáyyar-ʕuṣayyára/ʕuṣay-yuriin** *short*;
- (iv) most derivative nouns and adjectives of which the singular is characterized by a suffix **-i** or **-aani**, e.g. **ʕasbáani-ʕasbaniyya/ʕasbaniyyiin** *Spaniard/s, Spanish*, **diini-diniyya/diniyyiin** *religious*, **barráani-barraniyya/barraniyyiin** *outer, exterior*.

(b) **-aat/-aat** is suffixed to nouns having only one singular form which is characterized for the most part by final **-a/-a**. The use of **-aat/-aat** is distributed among

- (i) a number of patterns in which the final radical is pre-
ceded in the singular by the long vowel **-aa/-aa**; e.g. **hága/hagáat** *thing/s*, **hisáab/hisabáat** *account/s, bill/s*, **jaháada, jahadáat** *certificate/s*, **jammáaʕa/jammaʕáat** *(clothes-)hanger/s*;
- (ii) many loan-words, e.g. **duséeh/duseháat** *file/s*, **ʕutubiis/ʕutubisáat** *bus/es*, **baskalitta/baskalittáat** *bicycle/s*;
- (iii) nouns of the pattern CVCVCV, where V = a/a, e.g. **báraka/barakáat** *blessing/s*, **háfara/hafaráat** *insect/s*;
- (iv) nouns which in the singular end in **-iyya**, e.g. **hanafiyya/hanafiyyáat** *tap/s*, **masʕuliyya/masʕuliy-yáat** *responsibility/-ies*;
- (v) certain **m**-prefixed patterns, with gemination of the second radical and final **-a/-a**, e.g. **mixádda/mixaddáat** *pillow/s*, **magállā/magalláat** *magazine/s*;
- (vi) the "counted" or "little plural" form of collective nouns (see below), e.g. **báṣal** *onions (coll.)*/**baṣaláaya** *an onion*/**baṣaláat** *3-10 or a few onions*;

(vii) verbal noun plurals (see below), e.g. **ʕistigráad/ʕistigráadát** *parade/s*.(c) **-iyya** is used for the plural of

- (i) those nouns of trade or occupation which are characterized in the singular by a suffix **-gi** or, less often, **-i**, e.g. **makwági/makwagiyya** *laundryman/-men*, **ǧarbági/ǧarbagiyya** *gharry-driver/s*, **makaniki/makanikiyya** *mechanic/s*;
- (ii) certain military and police ranks, e.g. **ʕawliif/ʕawifiyya** *sergeant/s*, **ʕumbáaʕa/ʕumbafiyya** *corporal/s*.¹

"Broken" plural

Although there is considerable regularity of correspondence between singular and plural patterns, it is nevertheless not always possible to forecast from singular to plural or vice versa. Both singular and plural forms of nouns and adjectives should, therefore, be learned as they are met. The following are common plural patterns (C = consonant):

- (i) ʕaCCáaC and ʕiCCáaC: **ʕálam/ʕiʕlám** *pen/s, pencil/s*, **ʕakl/ʕaʕkál** *shape/s*, **loon/ʕalwáan** *colour/s*;
- (ii) CuCúuC and CiCúuC: **ʕahh/ʕuhúun** *plate/s, saucer/s, beet/biyúut or buyúut house/s*;
- (iii) CiCaC and CúCaC: **ʕilba/ʕilab** *(small) box/es*, **ʕánja/ʕúnat** *bag/s, briefcase/s*;
- (iv) CuCáaC: **kibíir/kubáar** *big, old*, **ʕawliif/ʕawáal** *long, tall*;

Note

This is the pattern of certain common adjectives, with the feminine singular formed in the usual way with **-a**.²

- (v) CuCCáaC: **ʕáamil/ʕummáal** *workman/-men*, **ʕáatir/ʕuttáar** *clever, intelligent*;

Note

Nouns and adjectives of pattern (v) are always of personal reference. The singular form is as that of the active participle of the simple verb-form (see below).

- (vi) CúCaCa: **ʕarlik/ʕuraka** *partner/s*, **ʕattib/ʕuttaba** *orator/s*;

¹ The names of most such ranks have recently been modified ("arabized") by decree.

² Phonetic variation between **-a** and **-á** is henceforth taken as read and **-a** is used to symbolize an open vowel generally.

Note

This pattern, in contrast with (v), is of nouns only and is again exclusively of personal reference. The pattern CuCaCáaʕ, e.g. xuʕabáaʕ, is sometimes used by educated speakers.

- (vii) CaCáaCi: kúrsi/karáasi *chair/s*, jákwa/jakáawi *complaint/s*, ʕiníyya/gawáani *tray/s*;
- (viii) ʕaCCíCa and ʕiCCíCa: suʕáal/ʕasʕíla *question/s*, gawáab/ʕagwiba *answer/s*, sábat/ʕisbíta *basket/s*;
- (ix) CaCáaCiC: máktab/makáatib *office/s*, ʕárdal/ʕaráadil *bucket/s*, márķib/maráakib *ship/s*, sitáara/satáayir *curtain/s*, ʕinéena/ʕanáayin *garden/s*;
- (x) CaCaCíC: ʕingáal/ʕanagiil (or ʕingáan/ʕanagin) *cup/s*, ʕarbuʕ/ʕarabiʕ *tarboosh/es*, mandíil/manadíil *handkerchief/s*, fanúus/fawanlis *lamp/s*, niʕáan/nayaʕlin *medal/s*, *decoration/s*.

Note

Singular patterns containing four consonants regularly correspond to one of the plural patterns (ix) or (x), depending on the length of the vowel between the third and fourth consonants of the singular, viz. short vowel—(ix), long vowel—(x). Singulars containing three consonants with a long vowel between the second and third, and with the ending -a, correspond to plurals of pattern (ix). Etymologically, the singular type illustrated by fanúus and niʕáan under (x) relates to forms containing a long vowel in the first syllable, i.e. faa- and nii-.

Addenda

- (i) The following are examples of frequently occurring nouns for which the type of singular-plural relationship is comparatively rare: ʕámal/gimáal *camel/s*, ʕábal/gibáal *mountain/s*, wálad/wiláad, or ʕawláad *boy/s*, *son/s*, *young man/men*, kitáab/kútub *book/s*, madína/múduu *city/-ies*, saʕf/ʕúsʕuf *ceiling/s*, ʕaṭṭ/ʕúṭṭ *or* ʕuṭṭuṭ *roof/s*, raas/ruus *head/s*, sána/sinlin *or* sanawáat *year/s*, ráaḡil/riggáala *man/men*, dukṭúur/dakátra *doctor/s*.
- (ii) In some cases a given singular form may correspond to more than one plural, e.g. gawáab *answer*; *letter*/ʕagwiba

answers; gawabáat *letters*, másal *proverb*, *saying*; *example*/ʕamsáal *proverbs*; ʕamsíla *examples*, liʕba *game*; *toy*/ʕalʕáab *games*; *liʕab* *toys*.

- (iii) A few nouns form their plural by the straightforward addition of a suffix -aan, e.g. heet/heṭṭaan *wall/s*, yeet/yeṭṭaan *field/s*. This suffix also appears in association with internal difference of the "broken" type, e.g. faar/firáan *mouse/mice*, ʕaar/giráan *neighbour/s*, toor/tiráan *bull/s*, yazáal/yizláan *gazelle/s*, ʕamiʕ/ʕumṣáan *shirt/s*.
- (iv) Nouns of relationship are often of special shape. The most important are ʕabb/ʕabbaháat *father/s*, ʕumm/ʕummaháat *mother/s*, ʕaxx/ʕixwáat *brother/s*, ʕux/ʕixwáat *sister/s*, ʕibn/ʕabnáaʕ *son/s*, bint/banáat *daughter/s*, ʕamm/ʕagmáam (*paternal*) *uncle/s*, ʕamma/ʕammáat (*paternal*) *aunt/s*, xaal/xiláan (*maternal*) *uncle/s*, xáala/xaláat (*maternal*) *aunt/s*, gidd/gudúud *grandfather/s*, gidda/giddáat *grandmother/s*. Note ʕibni ʕamm/xáal (*male*) *cousin* and binti ʕamm/xáal (*female*) *cousin*.

Dual

The distinction already made between singular and plural will be familiar enough to those with a "western" linguistic background. It is also necessary, however, under the general heading of *number* to distinguish other categories, the most important of which is *dual*. Unlike singular and plural, dual relates to nouns only. Dual nouns are characterized by the suffix -een, e.g. betéen *two houses*, kitabéen *two books*. When compounded with any suffix, feminine nouns which elsewhere end in -a contain -t- in place of -a, e.g. ʕarabeeza *table* + een = ʕarabeztéen *two tables*. -t- is preceded by the vowel i (similar in function to i) when otherwise a sequence of three or more consonants would result, e.g. ʕirka *company* + een = ʕirkitéen *two companies* (cf. elsewhere below, say, ʕarabiyya *car* + na = ʕarabiyyitna *our car*, tigúra + na = tigaritna *our business*).

Nouns of personal reference, with the exception of nouns of relationship, do not occur with the suffix -een but are associated with the numeral ʕitnéen *two*. Thus, ʕitnéen sawwaʕlin/ʕasáakir/muʕallimín/ʕarbagiyya/ʕummáal/ʕúrka *two drivers/soldiers/teachers/harry-drivers/workmen/partners*, but ʕaxxéen/ʕuxteen/waladéen/bintéen/ragléen/maratéen *two brothers/*

sisters/boys (or sons)/girls (or daughters)/men (or husbands)/women (or wives).

The dual form of nouns relating to certain parts of the body occurring in pairs will correspond to an English plural in translation, e.g. *riġleen legs, iideen hands, ġeneen eyes.*

Collectives

With regard to certain nouns, termed *collectives*, it is sometimes necessary to distinguish between five categories of number. The form *ġàgara*¹ *tree*, for example, is regularly related to *ġàgar* (*a lot of trees, trees (in general)*) by the addition of the (feminine) suffix *-a*; equally relatable to *ġàgar*, by the addition of *-aat*, is *ġàgarāat* (*a few trees*), a form which occurs most commonly in association with a numeral form from "3" to "10". Threefold differentiation of the type *ġàgar/ġàgara/ġàgarāat* is characteristic of all collectives, but in the case of *ġàgar*, there is not only the regular dual form *ġàgara + een* = *ġàgarteen* *two trees*, but also the broken plural form *ġaġġaar* (*different kinds of trees*) to be considered. The designation *singulative* is more appropriate than *singular* to the form *ġàgara*, and *ġàgarāat* may be termed the *counted* or *little plural* form. Thus, in *lolo* we have *ġàgar* (collective), *ġàgara* (singulative), *ġàgarteen* (dual), *ġàgarāat* (counted or little plural), *ġaġġaar* (plural or big plural). The majority of collectives, however, lack a (big) plural form. The little plural is characterized by the suffix *-aat* (rarely *-ayaat*) but the singulative suffix is frequently *-aaya*, not *-a*; cf., for example:

Collective	Singulative	Little plural
<i>xoox</i> <i>peaches</i>	<i>xóoxa</i>	<i>xoxáat</i>
<i>lamúun</i> <i>lemons</i>	<i>lamúuna</i>	<i>lamunáat</i>
<i>burtuśáan</i> <i>oranges</i>	<i>burtuśáana</i>	<i>burtuśanáat</i>
<i>básal</i> <i>onions</i>	<i>básala</i> or <i>baśaláaya</i>	<i>baśaláat</i>
<i>gázar</i> <i>carrots</i>	<i>gázara</i> or <i>gazaráaya</i>	<i>gazaráat</i>
<i>baġáaġis</i> <i>potatoes</i>	<i>baġaġáaya</i>	<i>baġaġáat</i>
<i>śúuġa</i> <i>tomatoes</i>	<i>śuġáaya</i>	<i>śuġáat</i> or <i>śuġayáat</i>

The singulative and little plural forms of certain collectives are characterized not by the suffixation of *-a(aya)* and *-aat* but

¹ Or *ġàgara*.

by the association of the collective form with one of the specific words *ħabbáaya/ħabbáat*, *ħitta/ħitat*, *lúśma/lúśam*, *raas/raus*, *ġubáaġ/ġawáabiġ*, i.e.:

<i>faġúlya</i> <i>beans</i>	<i>ħabbáayit faġúlya</i>	<i>ħabbáat faġúlya</i>
<i>bisílla</i> <i>peas</i>	<i>ħabbáayit bisílla</i>	<i>ħabbáat bisílla</i>
<i>súkkar</i> <i>sugar</i>	<i>ħittit súkkar</i>	<i>ħitat súkkar</i>
<i>láhma</i> <i>meat</i>	<i>ħittit láhma</i> ¹	<i>ħitat láhma</i>
<i>ġeef</i> <i>bread</i>	<i>lúśmit ġeef</i>	<i>lúśam ġeef</i>
<i>toom</i> <i>garlic</i>	<i>ráas toom</i> ²	<i>rúus toom</i>
<i>sugúśś</i> <i>sausages</i>	<i>ġubáaġ sugúśś</i>	<i>ġawáabiġ sugúśś</i>

The dual is formed on the appropriate special word, e.g. *ħittitteen súkkar* *two lumps of sugar*.

GENDER AND NUMBER CONCORD

Singular patterns

The following examples illustrate the typical noun-adjective sequence, in which the adjective follows the noun:

Masculine	Feminine
<i>béet kiblir</i> <i>a big house</i>	<i>ġinéena-kblira</i> <i>a big garden</i>
<i>śamliġ wisix</i> <i>a dirty shirt</i>	<i>maġlása wisxa</i> <i>a dirty spoon</i>
<i>rdaġil ġawil rufáyyaġ</i> <i>a tall, thin man</i>	<i>sittí ġawila-rfayyāġa</i> <i>a tall, thin woman</i>

These examples illustrate the most frequent pattern of concord, in which it will be seen that gender difference relates to the presence or absence of final *-a*, especially in adjectival forms.

The sequence of noun preceding adjective will be familiar to those with experience of, say, the Romance languages; less familiar will be the fact that in order to get concords right in Egyptian Arabic, it is necessary to know the sub-class of both the noun and adjective involved. Thus, in contrast with the adjectives in the examples above, adjectives of origin and nationality, which end in *-i* (masc.) and *-iyya* (fem.), show gender distinction only when the preceding noun is a noun of personal reference. *siġġáada ġarbiġa* *a wide carpet* is like *maġlása wisxa* in the feminine example above but only *siġġáada*

¹ *A slice or piece of meat.*

² *A clove of garlic.*

ḡāgami a *Persian carpet* is possible, not *siggaada ḡagamiyya; conversely, in association with a noun of personal reference, the adjectival form in -iyya must be used where appropriate, e.g. sittī ḡagamiyya a *Persian lady*.

Certain adjectives of colour, similarly formed by the addition of a suffix -i, for the most part to a noun of material reference, are wholly invariable, e.g. būnni *brown*, coffee-coloured, ruṣṣāṣi *grey* (lit. *lead*, *lead-coloured*), rumāādī *grey* (lit. *ashen*, *ash-coloured*), banafṣiṣi *purple*, burtuṣāani *orange(-coloured)*, fādḡi *silver(-coloured)*, silvery, dāhabī *gold(en)*, lābani *pink* (lit. *milky*).

Other forms, appearing elsewhere as nouns, are used as invariable adjectives of material, e.g. sāaḡa dāhab a *gold watch*, ḡumla fādḡa *silver coins*, ṭarabēeḡa xāṣab a *wooden table*, fānṭa ḡild a *leather bag*, bēeṣa dantilla a *lace veil*, ṣarabāat ḡuuf *wool(len) socks*. Other noteworthy invariable forms are sāada *plain* and ḡitra *clever* as in, for example, rāḡil ḡitra a *clever man*.

Knowledge of the nominal and adjectival classes concerned is also necessary when more than one adjective follows the noun, in order to place the adjectives in the correct order. When the noun is of personal reference, the position of the adjectives is immaterial; we may say, for example, either rāḡil ṭawīl ingillizi or rāḡil ingillizi ṭawīl a *tall Englishman*, but in association with other classes of noun, an adjective of origin must immediately follow the noun, e.g. ṣissiggāada lingillizi-lḡarfiḡa the *wide English carpet*, unless there is also present an adjective of material, in which case the latter immediately follows the noun and immediately precedes an adjective of origin, e.g. siggāada ḡuuf ingillizi an *English wool carpet*, ṣāal ḡarīr hīndī-kblīr a *large Indian silk scarf*. Examples containing adjectives of material but not adjectives of origin are karavātṭa¹ ḡarīr zārṣa a *blue silk tie*, fustāan ḡuuf xafīf a *light woollen dress*. In the earlier examples above, viz. rāḡil ṭawīl ruṣāyyaḡ and sittī ṭawīla-rṣayyāḡa, the adjectives are neither of origin nor of material and therefore their sequential order is immaterial. It may be noted in passing that somewhat similar positional variation in association with other differences is observable in English, as between, say, *hard black eyes*, *black silk stockings*, *jet-black hair*, a *black, glowering look*. The particle *wi* and in Arabic often corresponds to the comma of the last

¹ Or *karafitta*.

English example, cf. ṣōoḡa hāwya-w wāṣa a *large, airy room* (lit. *airy and spacious*).

There is in Arabic a special regular paradigm of nouns and adjectives of colour (excluding the invariable forms in -i noted above) and physical defect. Examples are ṣāḡmar (m.s.)-ḡāmra (f.s.)/ḡumr (pl.) *red*, ṣāḡdar-xāḡra/xuḡr *green*, ṣāṭraṣ-ṭārṣa/ṭurṣ *deaf*, ṣāxraṣ-xārṣa/xurṣ *dumb*, etc. ṣiswid-sōoda/suud *black*, ṣābyaḡ-bēeḡa/biḡ *white*, ṣāḡwar-ḡōora/ḡuur *one-eyed*, ṣāḡma-ḡāmya/ḡumy *blind* are somewhat irregular and it may help in learning them to realize that *ee* and *oo* usually correspond to Classical Arabic *ay* and *aw* respectively and *ii* and *uu* to the pronunciation of *iy* and *uw*. In certain contexts and notably in combination with fāatīḡ/fāṭha/fathīn *light* and yāamiṣ/yāmṣa/yamṣīn *dark*, adjectives of colour of this special pattern are used in the masculine singular form even when the noun they accompany is feminine, e.g. karafitta ṣāḡmar fāatīḡ a *light red tie*, bādla ṣāzraṣ yāamiṣ a *dark blue suit*. fāatīḡ and yāamiṣ can only appear in the masculine singular form in this context but, in association with the invariable colour adjectives in -i and provided that the noun is feminine, they may optionally be used in the feminine forms fāṭha and yāmṣa, e.g. karafitta-rṣaḡi fāṭha (or fāatīḡ) a *light grey tie*, bādla būnni yāmṣa (or yāamiṣ) a *dark brown suit*.

Plural patterns

Singular concord involved principally the distribution of corresponding adjectival forms with and without final -a, in association with a preceding noun of singular form; plural concord concerns the association of the plural form of nouns variously with the plural form of the adjective or with its form in -a. The latter form is identical with that of the feminine singular, so that if one gives to this form the designation *feminine* and if in the traditional way one considers gender to relate exclusively to the noun rather than to the total context, then it may be said of a noun like ṣamliṣ/ṣumḡan *shirt/s* that it is masculine in the singular (cf. ṣamliṣ wiṣix a *dirty shirt*) but feminine in the plural (cf. ṣumḡan wiṣxa *dirty shirts*).¹ The

¹ The words "feminine in the plural" conflict with the later statement (top p. 47) that there is no gender distinction in the plural. One might, therefore, amend the form of words to read, say, "... but in its plural form is associated with the feminine singular adjective."

plural form **wisxiin** is only used with the plural form of nouns of personal reference, so that once again it is necessary to know the class of noun with which one is concerned in order to get concords right. It is equally necessary again to know the category of adjective involved. Not only do adjectives of origin and invariable adjectives generally behave as in singular patterns, cf. **sagáayir ingillizi** *English cigarettes*, **náas báladi** *low-class people*,¹ **jarabáat sáada** *plain socks*, but those adjectives of which the plural form is of "broken" pattern, e.g. **kiblíir-kiblíira/kubáar**, are variously in either the plural or the form in **-a** when the noun they accompany is not one of personal reference; cf. **biyúut kubáar** or **kiblíira** *big houses*, **ganáayin kubáar** or **kiblíira** *big gardens*. Where alternative possibilities exist, the form in **-a** is on the whole the more usual.

The following rules may be helpful:

- (i) The adjective accompanying plural nouns, other than nouns of personal reference, almost always has the form of the feminine singular adjective. Those adjectives having a broken plural may be in either the plural or, more commonly, the feminine singular form;
- (ii) the plural form of adjectives, whether broken or in **-iin**, is used with nouns of personal reference; some adjectives which never accompany such nouns, rarely occur in plural forms, e.g. **matiin** (m.s.)-**matíina** (f.s.)/**mutáan** (pl.) *strong, durable*.

Adjectives of nationality following nouns of personal reference do not always behave in the manner of other **i**-ending adjectives, cf. **náas ingilliz** *English people*, **banáat ʕalmáan** *German girls*, but, as expected, **náas maʕriyyiin** *Egyptian people*, **banáat ʕasbaniyyiin** *Spanish girls*.

Differences of plural concord, therefore, do not parallel those of the singular. The difference between **ʕawíila** and **ʕuwáal** is relevant to plural concord but not to the difference between, say, **riggáala** *men* and **sittáat** *women* as the difference between **ʕawíil** and **ʕawíila** was relevant to the difference between **rda-gil** *man* and **sitt** *woman*; cf. **riggáala-ʕwáal** *rufayyaḡiin* *tall, thin men* and **sittáat ʕuwáal** *rufayyaḡiin* *tall, thin women*, and

¹ **magáalis baladiyya** *local councils* is exceptional and may perhaps be regarded as a loan from the written language. Similarly, **ʕingiliziyya** is used with **baḡáayiz** *goods* but **ʕingillizi** is also possible.

contrast the earlier singular examples. It may therefore be convenient for practical purposes to say that there is no gender distinction in the plural, but, as has been shown, concordial differences of a similar kind relate as much to plural as to singular associations of noun and adjective.

Other patterns

Dual.—The plural form of the adjective is essential with the dual form of the noun, e.g. **betéen kubáar** *two big houses*, **ʕamiʕéen wisxiin** *two dirty shirts*. Even rare plurals are necessary in this context, e.g. **ʕamiʕéen mutáan** *two strong shirts*.

Collectives.—The adjective accompanying the collective form of a collective noun is in the (masculine) singular, e.g. **wáraʕ kuwáyyis** *good paper*, **xóox ʕáabih** *fresh peaches*.¹ Plural adjectives usually accompany the "little plural" form of collectives, e.g. **tálat xoxáat ʕabhiin** *3 fresh peaches*, **tálat ʕagaráat ʕuyayyariin** *3 little trees*, but the feminine singular form of those adjectives which are "broken" in the plural may optionally be used, e.g. **tálat xoxáat kiblíira** (or **kubáar**). Contrast the compulsory use of the singular form of the adjective **ʕáli-ʕálya/ʕalyiin** in, say, **ʕahadáat ʕálya** *high qualifications*, where the ending **-aat** is not that of the "little plural"

Co-ordinate nouns.—The plural adjectival form is necessary in association with co-ordinate sequences of singular nouns, e.g. **sikkíina-w ʕóoka wisxiin** *a dirty knife and fork*, **fúrfa-w misʕi-gdáad** *a new brush and comb*.

DEFINITION

Concord operates between noun and adjective in Arabic in respect not only of gender and number but also of what may be called "definition" or "definiteness". **béet kiblíir** *a big house* is *indefinite*, **ʕilbéet ikkiblíir** *the big house* (lit. *the house the big*) is *definite*. In the definite pattern the article **ʕil**² is prefixed to the adjective as well as to the noun.

¹ An exception is **baḡáaʕiz maʕliyya** *chip potatoes, crisps*.

² The **l** of the article is pronounced as the following consonant before **t, d, s, z, ʕ, ḡ, ʕ, n, r, ʃ, k**, and **g**, and as **l** before all other consonants: e.g. **ʕilráagil** = **ʕirráagil** *the man*, **ʕilʕáfra** = **ʕisʕáfra** *the dining-table*, but **ʕilmáktab** *the office, the desk*, **ʕilʕálús** *the money*, etc.

Nouns may be defined in a number of ways:

- (i) By the prefixation of the article, e.g. *Ṣigginéena the garden*;
- (ii) by the addition of a pronominal suffix, e.g. *banáat daughters + u(h) his = banáatu(h) his daughters*;
- (iii) by belonging to the category of proper noun, which is only associated with definite concord, e.g. *maṣr Cairo, Egypt*;
- (iv) by close association with a following noun which is itself defined, e.g. *bāab ilbéet the door of the house*. Feminine nouns when so defined have the ending *-(i)t* in place of *-a* (see under *Dual* above), e.g. *ginént (or ginéenit) ilbéet the garden of the house*;
- (v) by association with the vocative particle *ya*, e.g. *ya wálad ! boy !, ya ġúmar ! Omar !*

Nouns defined in the manner of (i)–(iv) must be accompanied in the noun-adjective phrase by adjectives which are also defined by the prefixation of the article, e.g. *Ṣigginéena-lwarraniyya the back garden*, *banáatu-lḥilwiin his pretty daughters*, *maṣr ilṣadīma Old Cairo*, *ginént ilbéet ilwarraniyya the back garden of the house*. Nouns defined in the manner of (v) are accompanied by adjectives with which *ya* is also associated, e.g. *ya wálad ya ṭawīl ! I say, the tall young man !, ya ġúmar ya-ṣyáyyar ! young Omar !*

It will be seen that a noun may not bear more than one defining characteristic; for example, the article is precluded from association with *banáatu(h)* by the presence of the pronominal suffix, from similar association with *ginént* by the fact of the following defined noun, and may not precede *ṣyáyyar* when *ṣyáyyar* is preceded by *ya* in *ya ġúmar ya-ṣyáyyar !* (cf. *ġúmar iṣṣyáyyar young Omar*).¹ It is in this light that the inclusion of the particle *li* (elsewhere = *to, for, etc.*) is to be seen in, say, *ḡarbu l-ilwálad his hitting (of) the boy*; the verbal noun *ḡarb* may not be defined twice as in a hypothetical **ḡarbu-lwálad*.

Other important facts concerning "definition" are given subsequently, notably with reference to the phrase-marker *ṣilli* (see below, pp. 101–5).

¹ *ya* does not, however, exclude other "definers", cf. *ya-mḥammad y-axúuya ! (O) my brother Mohamed !*

THE CONSTRUCT AND THE NOMINAL SENTENCE

The sequence of nouns illustrated in the preceding section by *bāab ilbéet* and *ginént ilbéet* is traditionally referred to in Arabic grammar as *the construct*. The indefinite *bāab béet a house door* and *ginéenit béet a house garden*, in which the article is not prefixed to the second noun and the first noun is therefore not defined, are also examples of the construct. Sequences of constructs, in which the final noun only may be associated with the article, are also possible, e.g. *bāab béet ilmudlir the door of the manager's house*, *mawaḡiḍ fáthi máktab taftiṣ ilpaṣportáat the office hours of the passport department* (lit. *the hours of opening the office of inspecting the passports*). 's, of, or a compound is generally necessary in translation. Notice that, although most constructs exhibit a singular/plural difference only in their first component, e.g. *ṣáarib innagáah/ṣawáarib innagáah lifeboat/s*, there are nevertheless some in which two components vary, e.g. *yáṭa-lḡidda/yuṭyáan ilḡidda bonnet/s (car)*, *náazir ilmaháṭṭa/nuzzáar ilmaháṭṭa stationmaster/s*.

It may be noted that earlier examples such as *ṣánṭa ḡild a leather bag* are partly defined as noun-adjective phrases because of final *-a*, not *-(i)t*, in the noun (cf. the construct *ginéenit béet*). Moreover, as expected, and again in contrast with the construct, both components of the noun-adjective phrase are prefixed with the article when the context is definite, e.g. *ṣiṣṣánṭa-gḡild the leather bag*; cf., too, *ṣálam ḥibr fountain-pen* and *ṣálamak ilḥibr your fountain-pen*.

Adjectives are not interposed between constituent nouns of the construct but are placed at the end of the total phrase, e.g. *sáaḥil xallig issuwées ilýárbi the west shore of the Gulf of Suez*, in which *ilýárbi* is associated with *sáaḥil*; *mádnit gáamig ḡálya the tall minaret of a mosque* is another example, cf. *mádnit gáamig ḡáli the minaret of a tall mosque*. Other examples are *rubáaṭ (masc. sing.) gázma ṣásmar black shoe-laces* and *rubáaṭ gázma sámra black-shoe laces, i.e. laces of or for black shoes*.

An alternative form to, say, the *sáaḥil xallig issuwées ilýárbi* of the last paragraph involves the use of a particle (*min* or *li*) between the nominal elements *sáaḥil* and *xallig issuwées* so that the construct relation no longer obtains between them; any adjective associated with *sáaḥil* will then follow it immediately and, moreover, the total noun-adjective phrase

will be defined by the prefixation of the article, i.e. **Ṣiṣṣāḥil ilyārbi min xalliḡ issuwées**. In the example **Ṣiṣṣāḥil ittāani m-ilbāḥr** (or **l-ilbāḥr**) **ilṣāḥmar** *the other shore of the Red Sea* the particle separates two noun-adjective phrases. These particle constructions, however, have a distinctly literary flavour about them.

Considering two-component examples of the noun-adjective phrase as well as the construct in terms of the association of components with the definite article, we have so far seen the following possibilities:

- (i) Both components without the article, e.g. **béet kiblir** *a big house*;
- (ii) both components with the article, e.g. **Ṣilbéet ikkiblir** *the big house*;
- (iii) the first component without, the second with the article, e.g. **bāab ilbéet** *the door of the house*.

The fourth possibility, i.e. the first component with and the second without the article, e.g. **Ṣilbéet kiblir** *the house is (a) big (one)*, is the pattern of the so-called nominal sentence. In translation, the appropriate form of the present tense of the verb *to be* is usually necessary. Constructs and noun-adjective phrases may, of course, constitute the first component of the nominal sentence, cf. **ṣibbāak ittazāakir maftūḥ** *the booking-office (ticket-window) is open*, **ḡubūur ilkanāal lingillizi ḡāḡbī ḡiddan** (**ḡiddan** is adverbial) *the English Channel crossing is very unpleasant*.

bitāaḡ

Ṣilbāab bitaḡ ilbéet is a very common alternative to **bāab ilbéet** *the door of the house*. When **bitāaḡ** is used, then the article must be prefixed to the first noun. In the great majority of contexts, the construct and the construction with **bitāaḡ** may be used indifferently, but there are circumstances in which one is regularly employed rather than the other; thus, for example, if in response to a knock at the door an occupant of the house is mistakenly on his way to the front door, a second occupant may direct him to the back door whence the knock came by exclaiming **bāab ilbéet ilwarrāni**! (*it's at the back door!*); the construction with **bitāaḡ**, i.e. **Ṣilbāab ilwarrāni-btaḡ ilbéet**, would be quite inappropriate to this context but may be used

freely elsewhere. Notice that a further effect of the inclusion of **bitāaḡ** is that an adjective relating to the first noun follows that noun and is thus interpolated between the two nouns of the construction; **Ṣilbāab ilwarrāni-btaḡ ilbéet** is thus parallel to the earlier **Ṣiṣṣāḥil ilyārbi min xalliḡ issuwées** and both of them different from **sāḥil xalliḡ issuwées ilyārbi**.

bitāaḡ itself is always in construct with the following noun and thus "looks both ways" in the total construction, since at the same time it must agree with the preceding noun in terms of gender and number. **bitāaḡ** is the masculine form of the total series **bitāaḡ-bitāaḡit/bitūuḡ**; cf. **Ṣigginéena-btaḡt ilbéet** *the garden of the house*, which varies more or less freely with **ḡinént ilbéet**, and **Ṣilbiyūut bituḡ** (or **bitaḡt**) **iffīrka** *the company's houses*, to which the construct **biyūut iffīrka** provides an alternative.

By virtue of this threefold differentiation of form, **bitāaḡ** and its following noun are adjectival in function, parallel to, say, **Ṣaliil ilṣādab-Ṣaliit ilṣādab/Ṣulāal ilṣādab** *ill-mannered, rude*; such adjectival constructs are, however, rare.

Since a noun cannot be defined twice, e.g. by construct relationship with a following defined noun and by a pronominal suffix, **bitāaḡ** is essential in, say, **ḡilbit ikkabriit bitāḡti** (**bitaḡa** + pronominal suffix **-i**) *my box of matches*.

PARTICLES

In the nominal sentence **dā-btaḡ issitt** *that belongs to the lady*, **bitāaḡ** behaves in the manner of such prepositional particles as **fi** *in*, **li** *to*, **for**, **bi** *by*, **with**, **min** *from*, **of**, **ḡand** *at*, **with**, **zayy** *like*, **ḡāla** *on*, **against**, **wāyya** *with*, *in company of*, etc., in, say, **Ṣilṣamliḡ f-iddūḡ** *the shirt is in the drawer*, **ḡūwwa min māsḡ** *he's from Cairo*. Such particles have no independent status and occur only before a noun or a pronominal suffix (see below). The prepositional phrase illustrated in the examples functions very commonly as the final component of the nominal sentence.

Certain particles, as **fōoṣ** *on*, *above*, **tāḡt** *below*, *under*, **ḡūwwa** *inside*, **bārḡa** *outside*, **Ṣuddāam** *facing*, *opposite*, *in front of*), behave similarly to those of the preceding paragraph in, say, **Ṣilḡudūum fōoṣ iddulāab** *the clothes are on top of the cupboard* or **Ṣissandūuṣ tāḡt issiriir** *the box is under the bed*, but may also occur independently. In reply to **ḡūmar fēen**? *where is Omar?*

we may say **fooʕ** *above, upstairs*, **taḥt** *below, downstairs*, **gúwwa** *inside*, **bárra** *outside*, **ʕuddáam** *in front*. These forms are also distinguished by the fact that adjectives may be formed from them by the addition of a suffix **-aani**, e.g. **taḥtáani** *lower*, **guwwáani** *inner*, **barráani** *outer*.

The forms of the last paragraph may be termed *adverbial particles*. They differ from *adverbs* in that certain of the latter, e.g. **gíddan** *very*, **xáaliḡ** *thoroughly, completely*, are regularly associated with adjectives, while others, as the "time-words" **dilwáʕti** *now*, **baḡdeen** *afterwards, later*, **ʕimbáariḡ** *yesterday*, **ʕinnahárda** *to-day*, **búkra** *to-morrow*, etc., like **gíddan** and **xáaliḡ**, never appear with a following noun or pronominal suffix.¹

Note the "reciprocal" **baḡd**, which frequently follows a particle as in **fooʕ baḡd** *on top of each other*, **záyyi baḡd** *like each other, the same*, **gámbi baḡd** *next to one another*, **wáyya baḡd** *in each other's company*.

A particle complex may sometimes occur, as, for example, **min ʕala** in **ḥáat idduʕéeh min ʕa-lmáktab** *fetch the file from the desk!*

The particle **bi** occurs frequently in adverbial and adjectival phrases, e.g. **bi súrʕa** *fast, quickly* (lit. *with speed*), **b-izzábf** *exactly, perfectly*, **ʕissáfar b-issikka-lḡadliid** *rail travel* (lit. *the travel by the iron way*), **ʕayyáara-b muḡarrikéen** *a two-engined aircraft*.

PRONOUNS

Two classes of pronominal forms have to be distinguished: (i) independent pronouns, (ii) pronominal suffixes. The independent pronouns are as follows:

	Sing.	Pl.
1st person	ʕána I	ʕihna we
2nd person masc.	ʕinta you }	ʕintu you
2nd person fem.	ʕinti you }	
3rd person masc.	ḥúwwa he, it }	ḥúmma they
3rd person fem.	ḥiyya she, it }	

As with the adjective, gender distinctions (2nd and 3rd persons) relate to the singular only. This is true in general of Egyptian Arabic and will be found again elsewhere, notably in the verb and the demonstratives.

¹ Unlike **gíddan**, **xáaliḡ**, etc., the "time-words" are frequently associated with a preceding particle.

Pronominal suffixes, for their part, are added to nouns, verbs, and particles. Added to a verb, the 1st person singular suffix is **-ni**, not **-i** or **-ya** as with nouns and particles, but otherwise the suffixes are the same irrespective of the grammatical category with which they are associated. Singular suffixes except **-ni** and **-ha** differ in form according to whether the noun, verb, or particle ends in a consonant or a vowel. The suffixes are as follows:

	Singular			
	Post-consonantal	Post-vocalic		Plural
1st person	-i (-ni after verb)	-ya	my, me	-na our, us
2nd pers. m.	-ak	-k	your, you }	-ku or -kum your, you }
2nd pers. f.	-ik	-ki	your, you }	
3rd pers. m.	-u(h) ¹	-h	his, its/him, it }	-hum their, them }
3rd pers. f.	-ha	-ha	her, its/her, it }	

Final vowels are lengthened in accordance with the general rule when suffixes are added, e.g. **wáyya** *with*, **wayyáaki** *with you (fem.)*, **wayyáah** *with him*. In the speech of many, final **-h** is not pronounced but the vowel is still long and prominent in **wayyáa** *with him*.

The "extra" vowel required to obviate a sequence of three consonants, which elsewhere is invariably **i**, is more frequently **ā** or **ū** with the pronominal suffixes. With the exception of **-na**, which requires **i**, the vowel is the same as that of the suffix, e.g. **ʕuxtāha** *her sister*, **ʕuxtūku(m)** *your (pl.) sister*, but **ʕuxtína** *our sister*.

The suffixed forms of certain common particles are somewhat irregular and need special attention. The alternative forms in the following paradigms are given in the order corresponding to the estimated frequency of their occurrence in educated speech:

fi	bi	li ²	wáyya
fiyya	biyya	liyya	wayyáaya
fik	biik	liik, lak, or lik	wayyáak

¹ Often pronounced with a weak final **h** before a pause. This has been shown by the use of brackets where appropriate.

² Suffixed to verbs, there is a different set of **li**-forms (see below).

fi	bi	li	wáyya
fiki	biki	liki or liki	wayyáaki
fih	bih or bu(h)	lu(h) or lih	wayyáah
fíha	bíha	láha, líha, or líiha	wayyáaha
fína	bína	lina or líina	wayyáana
fíku(m)	bíku(m)	lúku(m) or líku(m)	wayyáaku(m)
fíhum	bíhum	lúhum or líhum	wayyáahum
ǧála	ǧand	min	
ǧaláyya	ǧándi	minni	
ǧaléek	ǧándak	minnak	
ǧaléeki	ǧándik	minnik	
ǧaléeh	ǧándu(h)	minnu(h)	
ǧaléeha	ǧandáha	mínha or minnáha	
ǧaléena	ǧandína	mínna or minnána	
ǧaléeku(m)	ǧandúku(m)	mínku(m) or minnúku(m)	
ǧaléehum	ǧandúhum	mínhum or minnúhum	

It should be remembered that whenever a noun in **-a** is defined, as for example by suffixation, then **-t-** appears, e.g. **gineena** + **u(h)** = **ginénu(h)** *his garden*, **ǧarabíyya** + **na** = **ǧarabíyyitna** *our car*.

It should also be borne in mind that a noun cannot be defined twice and that, therefore, **bitáǧti** and not the pronominal suffix **-i** was associated with **ǧilbit** in the earlier example **ǧilbit ikkabrit bitáǧti** *my box of matches*, to which may be added the comparable example **gawazáat issáfar bitáǧitku(m)** *your (pl.) passports*. Duals also require the **bitaaǧ**-construction, e.g. **silbetéen bitúǧi** *my two houses*.

Independent and suffixed pronouns are sometimes used together for emphasis, as in **da-btáǧu húwwa, múǧ bitaǧak inta** *that's his, not yours*.

The use of the independent 3rd person pronominal forms at the head of certain interrogative sentences and in agreement with a following noun is also noteworthy, e.g. **hiyya-líluus ilmasmúh bíha mawǧúda-f gawáz issáfar bitáǧi?** *is the currency allowance (lit. the money the permitted with it) stated (lit. present) in my passport?*

rigléen *legs*, **Sidéen** *hands*, **ǧenéen** *eyes* merit special notice when pronominally suffixed, since **-n** of the dual suffix is dropped, e.g. **ǧenéeh** *his eyes*, **Sidéeki** *your (fem.) hands*. Notice

particularly the forms of the 1st person singular, e.g. **rigláyya** *my legs*, not ***rigleeya**.

The nouns **ǧaxx** *brother* and **ǧabb** *father* also require particular attention. They are of the forms **ǧaxu** and **ǧabu** (a) before a pronominal suffix, (b) in construct; e.g. **ǧaxúuh** *his brother*, **ǧaxu-brahlim** *Abraham's brother*. Contrast **ǧaxxi** *muslim* *a Muslim brother*, **ǧaxxéen** *two brothers*, and compare, too, **ǧaxúuh ibrahlim** *his brother Abraham* and **ǧaxu ǧabúuh** *his father's brother*. In vocative constructions, the form **abu** followed by a proper noun is to be translated *son*, cf. **y-abu ǧáli yá-bni!** (O) *Son of Ali, my son!* In similarly "less sophisticated" Arabic, the form **aba** may also be heard in vocative contexts when a father, father-in-law, or an older male relative or close friend of the family is being addressed, e.g. **y-aba ǧáli!** *Uncle Ali!*

Not only adjectives but also pronouns, verbs, demonstratives, etc., of the 3rd person are commonly in the singular feminine form in agreement with a preceding plural noun, e.g. **silbiyút di¹ hiyya-lli² ǧultflak³ ǧaléeha** *these are the houses I told you about (them)*; notice, too, the extremely common use of the pronominal suffix referring back to an earlier noun or pronoun (see pp. 104-5).

The adverbial particles often occur with the pronominal suffixes, e.g. **wardáh** *behind him*, **ǧuǧúda** *opposite her*. In most cases they may optionally be compounded with **min**, so that, for example, we may say **Sidduláab tahtu-tráab** or **Sidduláab tahti minnu-tráab** *there's dust under the cupboard* (lit. *the cupboard under it dust*). In the case of **bárra** *outside*, **min** is essential; one cannot say ***barracha** but must use **bárra mínha** *outside it (fem.)*.

The particle **ǧand** + pronominal suffix is an especially common combination and is perhaps particularly noteworthy since it generally relates in translation to an appropriate form of the verb *to have*, e.g. **ǧándak sagáayir?** *have you any cigarettes?* **li**, **wáyya**, and **máǧa** are often used in a similar way to **ǧand**, **li** generally being used with reference to property and translatable by *to own*, *possess*, and **wáyya** and **máǧa** usually relating to small, portable objects carried on the person, e.g.

¹ Feminine singular demonstrative adjective.

² The relative particle **ǧilli** *the one that*.

³ = **ǧult** *I said* + **lak** *to you*.

liyya ʕizba *I have, own a farm, maʕʕaak filuus ? have you any money on you ?*

Finally, notice the use of **li** and a following time-word in, say, **hiyya f-issuuʕ láha sáaʕa** *she's been at the market for an hour.*

fih

ʕilʕooqa fihha náas kitlir *there are a lot of people in the room* is parallel to **ʕidduláab tahtu-tráab** *there's dust under the cupboard* above, but both sentences have the alternative forms which introduce the special and extremely common use of **fi** + the 3rd person sing. masc. suffix **-h**, corresponding in translation either to *there is, there are*, or to the indefinite article *a, an*. The alternative forms are **fih náas kitlir f-ʕilʕooqa** and **fih turáab taht idduláab**.

The noun following **fih** is always indefinite. **rágil bárra** is incomplete and may be completed by **fih** in **fih rágil bárra** *there's a man outside, a man is outside*, which may be fairly contrasted with **ʕirrágil bárra** *the man is outside*; cf., too, **fih rágil biyʕállu gúwwa** *there's a man (or a man is) praying inside* and **ʕirrágil biyʕállu gúwwa** *the man is praying inside*.

fih may be used independently as, for example, in the answer (**ʕáywa**) **fih** (*yes*) *there is* to the question **ʕh haddi mawgúud ?** *is (there) anyone there ?*

DEMONSTRATIVES AND DEICTICS

Of two series of demonstratives, pronominal and adjectival—the latter when following the noun—**da** (m.s.)/**di** (f.s.)/**dool** (pl.) *this/that, these/those* is much commoner than **dúkha/díkha/dúkham**. The use of the latter series is usually pronominal and largely confined to cases of specific contrast, as **múf dá lakin dúkha** *not this but that* or **ʕiffánʕa di ʕátsal min díkha** *this bag is heavier than that*.

As with **bitáaʕ** of the adjectival phrase, the ordinal numeral following the noun (see below), and other contexts, a noun preceding **da** must take the article; if another adjective is present, then **da** may follow either noun or adjective, e.g. **ʕilháaga di-lkuwayyísa** or **ʕilháaga-lkuwayyísa di** *this nice thing*. **díyya** and **díyyat** are alternative forms of adjectival **di** but are comparatively rare and may be ignored for practical purposes.

da and **di** are often suffixed to the noun with attendant difference of accentuation; thus, both **ʕilʕálam dá** and **ʕilʕálamda** *this/that pencil*, **ʕissána di** and **ʕissanáadi** *this year*, are possible forms. As a rule the first alternative is more emphatic but the difference may relate in some cases to the geographical origin of the speaker.

Remember that the feminine singular form of adjectives, demonstratives, pronouns, verbs, **bitáaʕ**, etc., will where appropriate accompany plural nouns of non-personal reference, e.g. **ʕikkútub di** (or **dool**) *these/those books*, **ʕilhagátti kulláha** *all these/those things*; plural forms are, of course, necessary in association with the dual noun, e.g. **ʕikkitabéen dool** *these/those two books*.

The deictic forms, translated usually *here/there is/are . . .*, are **ʕaho** (m.s.)/**ʕahe** (f.s.)/**ʕahum** (pl.) and the invariable **ʕáadi**. Before pause, **ʕaho** and **ʕahe** are generally pronounced with final **h**.

The deictics are used with either a noun or a verb and, in the case of **ʕaho/ʕahe/ʕahum**, independently. They may either precede or follow the noun they accompany, e.g. either **ʕahum** (or **ʕahé**) **ikkútub** or **ʕikkútub ahúm** (or **ahéh**) *there are the books !* Following the noun and in isolation, a variety of related forms occur as alternatives, thus

- | | |
|---|--|
| Q. (i) ʕirrágil féen ? <i>where is the man ?</i> | A. ʕahóh or ʕahúwwa (or, rarely, ʕahúwwat) |
| (ii) ʕilʕooqa féen ? <i>where is the room ?</i> | ʕahéh or ʕahíyya (or, rarely, ʕahíyyat) |
| (iii) ʕilwiláad féen ? <i>where are the boys ?</i> | ʕahúm or ʕahúmma (or, rarely, ʕahúmmat) |

With verbal forms, we find as expected **ʕaho géh !** *here he is !* (lit. *has come*), **ʕahe gát !** *here she is !*, **ʕahum gúm !** *here they are !* When verbal forms of other than the third person are involved, **ʕahó** is used as an invariable form in association with the appropriate independent pronoun, e.g. **ʕahó-na** (= **ʕana**) **géet !** *here I am !*, **ʕahó-nti géeti !** *here you (fem.) are !* **ʕahúwwa** is sometimes used for **ʕaho** in this context, e.g. **ʕahuww-ána géet !**, **ʕahuwwá-nti géeti !**

ʕáadi can be substituted for **ʕaho/ʕahe/ʕahum** but it must always precede the noun or verb, e.g. **ʕáadi mahaʕʕitna !** *this*

is us !, *this is our stop !* **Ṣādi** is compounded with the suffixed, as opposed to the independent pronoun in, say, **Ṣadiiku** (= **Ṣahó-ntu**) *géeetu ! there you (pl.) are !* Noteworthy, too, is the fact that the verbal **-ni** is used as the first person singular suffix with **Ṣādi**, e.g. **Ṣadlini géeet !** (= **Ṣahó-na géeet !**) *here I am !*

Ṣādi and **Ṣaho/Ṣahe/Ṣahum** may combine, or **Ṣaho/Ṣahe/Ṣahum** may be repeated, e.g. **Ṣadi** (or **Ṣaho**) **-ṣṣéex ḡazlíz ahóh !** *there's Sheikh Aziz !*

COMPARISON OF ADJECTIVES

The comparative adjective is invariable in form, i.e. exhibits no distinctions of gender and number, and is generally of the pattern **ṢáCCaṣ**, e.g. **kiblíir big-Ṣákbar bigger, ḡuyáyyar small-Ṣáṣyar smaller**; when the second and third radicals are the same, the comparative pattern is **ṢaCáCC**, e.g. **xaffíif light-Ṣaxáff lighter, muhlímm** (with prefix **mu-**) *important-Ṣahámm more important*; of adjectives ending in **-w** and **-i**, the comparative pattern is **ṢáCCa**, e.g. **ḡilw sweet, nice, pretty-Ṣáḡla sweeter, etc., yáali dear-Ṣáyla dearer**.

The so-called comparative form (e.g. **Ṣákbar**) is to be translated by the English comparative (*bigger*) or superlative (*biggest*) according to context. **Ṣilwálad ilṢákbar** may correspond to either *the bigger boy* or *the biggest boy* but, without the article, an Egyptian comparative-superlative distinction may be marked by position: **wálad ákbar** may be properly translated *a bigger boy* but **Ṣákbar wálad** can only be *the biggest boy*; **Ṣilwálad ilṢákbar f-ilwíláad dóol** and **Ṣákbar wálad f-ilwíláad dóol** *the biggest of those boys* are for some speakers variant possibilities. Similar alternatives in which pre-nominal position is associated with omission of the article and post-nominal position with its inclusion are also found with the ordinal numerals and with the interrogative **Ṣánhu/Ṣánhi/Ṣánhum** *which ?* (see below).

The particle **min** precedes a second noun or pronoun with which comparison is made, e.g. **Ṣilwálad ákbar m-ilbínt** *the boy is bigger than the girl*. It is possible but less usual to use the positive form of the adjective followed by the particle **ḡan**, i.e. **Ṣilwálad kiblíir ḡan ilbínt**. This latter construction is used regularly with adjectives of colour and physical defect, e.g. **Ṣilḡaṣṣif da Ṣáxdar ḡan dá** *this grass is greener than that*.

Ṣáktar more and **ṢaṢáll less** are used with those forms, especially participles, which have no comparative, e.g. **ḡúwwa mitḡállim Ṣáktar minḡa** *he is more educated than her*.

Pronominal suffixes may be added to the comparative form, e.g. **Ṣayláahum** *the dearest of them*.

NUMERALS

CARDINALS

It will be seen from the following list that 1 and 3-10 have two forms ("masculine" and "feminine"), that "tens" are characterized by a suffix **-iin** and "teens" by **-ṭaaṣar**, that "hundreds" from 300 on have their own special pattern, and that **miyya 100** and **Ṣalf 1,000** are like nouns in that they have dual and plural forms:

wáahid, wáḡda 1, Ṣitnéen 2, tálat, taláata 3, Ṣarbaḡ, Ṣarbáḡa 4, xámas, xámsa 5, sitt, sitta 6, sábaḡ, sábaḡa 7, táman, tamánya 8, tisḡ, tisḡa 9, ḡáṣar, ḡáṣara 10, ḡidáaṣar 11, Ṣiṭnáaṣar 12, talatṭáaṣar 13, Ṣarbaḡṭáaṣar 14, xamaṣṭáaṣar 15, siṭṭáaṣar 16, sabḡṭáaṣar 17, tamantáaṣar 18, tisḡṭáaṣar 19, ḡiṣriin 20, wáahid wi ḡiṣriin 21, Ṣitnéen wi ḡiṣriin 22, taláata-w ḡiṣriin 23, Ṣarbáḡa-w ḡiṣriin 24, xámsa-w ḡiṣriin 25, sitta-w ḡiṣriin 26, sábaḡa-w ḡiṣriin 27, tamánya-w ḡiṣriin 28, tisḡa-w ḡiṣriin 29, talatliin 30, wáahid wi talatliin 31, Ṣitnéen wi talatliin 32, taláata-w talatliin 33, Ṣarbiḡliin 40, xamsliin 50, sittliin 60, sabḡliin 70, tamantiin 80, tisḡliin 90, miyya 100, miyya w-itnéen 102, miyya-w tisḡa 109, miyya taláata-w sittliin 163, mitéen arbáḡa-w talatliin 234, tultumiyya 300, rubḡumiyya 400, xumsumiyya wáahid wi xamsliin 551, tusḡumiyya-tnéen wi sittliin 962, Ṣalf 1,000, Ṣalfi-w miyya 1,100, Ṣalfi tusḡumiyya tisḡa-w xamsliin 1,959, Ṣalféen miyya-tnéen wi tisḡliin 2,192, xamaṣt aláaṣ xumsumiyya-w sabḡliin 5,570, ḡidáaṣar álf 11,000, milyóon 1,000,000, Ṣitnéen milyóon 2,000,000, xámsa milyóon 5,000,000.

It will be seen that "tens" from 20 on may be formed by adding **-iin** to the appropriate "masculine" unit, with vowel-elision in **ḡiṣriin** (20), **xamsliin** (50), **sabḡliin** (70), and **tisḡliin** (90); notice the vowel **i**, not **a**, in **ḡiṣriin** and **Ṣarbiḡliin** (40). In the case of "teens", add **-ṭaaṣar** to the "masculine" unit form;

note -{t}- in *talattáaṣar* (13) and *sittáaṣar* (16): *hiḍáaṣar* (11) and *ṣitnáaṣar* (12) should be learned separately but are clearly related to *wáaḥid* and *ṣitnéen*. From 300 to 900 there is a regular pattern; *tultumiyya* (300), *rubḡumiyya* (400), *xumsumiyya* (500), *suttumiyya* (600), *subḡumiyya* (700), *tumnumiyya* (800), *tusḡumiyya* (900). The relation between the two forms of 3-10 numerals is not always a simple one of the presence or absence of final -a, cf. *tálat*, *taláata* (3), *xámas*, *xámsa* (5), *sábāḡ*, *sábḡa* (7), *táman*, *tamánya* (8), *tisāḡ*, *tisḡa* (9). Like the 3-10 numerals, *wáaḥid*, *wáḥda* (1) has two forms but all other numerals including *ṣitnéen* (2) have one form only. *míyya* (100) and *ṣalf* (1,000) behave in some ways like nouns and exhibit dual forms *mitéen* 200 and *ṣalféen* 2,000. *milyoon* 1,000,000 is also basically nominal but, as will be seen, behaves in the manner of a loan-word.

Syntactically, enumerations involving a numeral and a noun require the recognition of numeral categories "1", "2", "3-10", "11 and above", as well as that of such nominal categories as noun of personal reference and noun of value and measurement as opposed to those nouns—the great majority—which belong to neither category. In addition, it is necessary to consider the relative order of numeral and noun and the possibilities of association with the definite article.

wáaḥid, *wáḥda* is mostly used adjectivally, e.g. *kitáab wáaḥid* *one book*, *sittī wáḥda* *one woman*. The numeral does, however, occur preceding the noun, as in the fairy-tale formula *káan fiiḥ wáaḥid ḡulṭáan* *there was once a (certain) sultan*. Noteworthy, too, is the use of *wáaḥid* with the article as in *silwáaḥid ma-byiṣḍárf* *one can't, it can't be done*.

The use of the numeral *ṣitnéen* is to be compared with that of the dual form of the noun. It has already been seen that nouns referring to human beings—other than kinship terms—do not occur in a dual form but are regularly associated with the numeral; e.g. *ṣitnéen muḡallimīn* *two teachers*, *ṣitnéen ḡasáakir* *two soldiers*. In this context, nouns of the category stated appear in their plural form but certain common loan-words of value and measurement, which do not usually occur in a dual form, appear in the singular, e.g. *ṣitnéen ḡinéeh* £2, *ṣitnéen mitr* (sometimes, but rarely, *mitréen*) *two metres*, *ṣitnéen kílu* (or *kéelu*) *two kilograms or kilometres*.

"3-10" numerals occur in two patterns of enumeration, the first of which is the commoner: (i) "masculine" numeral + plural noun, (ii) "feminine" numeral + singular noun of value or measurement. Examples: *xámas rigḡáala/ṣurúuf/banáat/daṣáayif* 5 *men/piastres/girls/minutes* but *xámsa ḡinéeh/tagrifa/mallim/kílu* 5 *£/half-piastres¹/millemes/kilograms or kilometres*.

"11 and above," in contrast with "3-10", require the singular form of a following noun of whatever category; with *xámas rigḡáala*/etc. of the preceding paragraph, compare *hiḍáaṣar/taláatin/ṣálf ráagil/ṣirf/bint/daṣlifa* 11/30/1,000 *men/piastres/girls/minutes*.

With the exception of *wáaḥid*, *wáḥda*, numerals may not follow the noun unless the article is present. Without the article, only *tálat rigḡáala* 3 *men* and *xamasṭáaṣar ráagil* 15 *men* are possible, but with the article, both *ṣittálat rigḡáala* and *ṣirrigḡáala-ttaláata* the 3 *men* and, again, both *ṣilxamasṭáaṣar ráagil* and *ṣirrigḡáala-lxamasṭáaṣar* the 15 *men*, are found. The "feminine" form of "3-10" numerals is regularly used when the numeral follows the noun and, moreover, given the order noun-numeral, the noun is always plural in form, whatever the category of numeral involved. It will be seen, therefore, that when the numeral follows the noun, it behaves in respect of definition in the manner of the adjective, e.g. *Siddīni-lkitabéen litnéen* *give me both (or the two) books* (lit. *the books the two*), *banáatu-ttaláata* *his three daughters* (lit. *his daughters the three*).

In contexts in which the numeral does not enumerate a following noun, for example in isolation, following the noun, and in compound numerals, the "masculine" form of "1" and the "feminine" form of "3-10" numerals are used, e.g. *wáaḥid wi ṣifriin* 21, *míyya xámsa-w sittīn* 165.

The order of compound numerals corresponds to the English order with the important exception that units precede tens; the particle *wi* and always precedes the final numeral, e.g. *ṣalféen míyya sitta-w tisḡīn* 2,196, *ṣálfī-w míyya* 1,100. Not only are "3-10" numerals in compounds always in the "feminine" form but a following noun is always in the singular, e.g. *míyya-w ḡáḡara ṣirf* 110 *piastres*.

¹ *tagrifa* is only used with reference to the numbers 1, 3, and 5.

miit *širš i-w ǧáfaru* is a commoner alternative form of the last example and illustrates in another way the nominal nature of *miyya*; *-t* in *miit* is the *-t* of the feminine noun in construct, cf., too, *tultumiit šána 300 years*. The plural form of *miyya* is *miyyáat*, as in *ǧándu miyyáat he has hundreds*. *milyóon 1,000,000* behaves as a loan-word of value and measurement, cf. *šitnéen milyóon 2,000,000* (cf. *šitnéen ginéeh* §2 above), *xámsa milyóon 5,000,000* (not **xamas malayiin*); cf., too, *ǧándu malayiin he has millions*. *šalfi 1,000* also behaves in the manner of a noun, cf. the dual form *šalféen 2,000*, the singular form in *hiǧǧašar álf 11,000*, the plural form in *tisaǧt aláaf 9,000*. The last example illustrates the interesting occurrence of a linking *-t-*, not to be identified with *-t* of the construct, between "3-10" numerals and nouns which elsewhere begin with *š*.

It is not with every *š*-beginning noun that this linking *-t-* appears. Contrast with *tálat-t-aláaf 3,000*, for example, *tálat šuzúun barliid 3 postal orders*, or *tálat šaráanib 3 rabbits*. *-t-* commonly occurs with nouns of the pattern *šaCCaaC*, e.g. *šayyáam days*, *šafráam ovens*; moreover, such nouns, though often with *a* in the first syllable when initial or in isolation, appear with *i* when in close grammatical relation with a preceding noun or particle; thus, *šayyáam ilšusbúuǧ the days of the week* but *liyyáam the days*. *šilšayyáam*, however, is a possible form in place of *liyyáam* and, indeed, is on the whole commoner among educated speakers. As far as the forms with *-t-* are concerned, comparison should be made between *xámas-t-iyyáam 5 days* and *xámas šurúuf 5 piastres*, *sábaǧ-t-išnáaf 7 kinds* and *sábaǧ banáat 7 girls*, *tálat-t-úšhur* and *tálat šášhur* (or, more commonly, *tálat šuhúur*) *3 months*. Once more, *xámas šayyáam* or *xámsit šayyáam* (possibly due to the identification of *-t-* with *-t* of the construct) tend to be commoner among educated speakers; what a man says, however, depends on the situation in which he says it—the educated man may tend in general to use *xámas šasdáas* or *xámsit šasdáas five-sixths* but he will use *xámas-t-isdáas* when talking to a fitter, for example.

FRACTIONS

The linking *-t-* is common with fractions, of which *šasdáas* in the preceding paragraph was an example and which exhibit

their own special pattern for fractions from *one-half* to *one-tenth*; *nuss/šangúas 1/2*, *tilt/šatláat 1/3*, *rubǧ/šarbáaǧ 1/4*, *xums/šaxmáas 1/5*, *suds/šasdáas 1/6*, *subǧ/šasbáaǧ 1/7*, *tumn/šatmáan 1/8*, *tusǧ/šatsáaǧ 1/9*, *ǧuǧr/šaǧšáur 1/10*. The vowel of the singular pattern is *u* with the exception of *tilt*. With the exceptions of *nuss* and *suds*, the fractions are directly relatable to the other numeral forms. The dual is used quite regularly, e.g. *tiltéen 2/3*. In junctions of "3-10" numerals and fractions, the exceptional form *irbaǧ* is especially noteworthy, e.g. *tálat-t-irbaǧ* (not **irbaaǧ*) *3/4*. For fractions in which the denominator exceeds 10, the cardinal numeral is used preceded by *ǧála*, e.g. *waahid ǧála-hǧǧašar 1/11*, *taláata ǧála ǧišriin 3/20*, *taláata-w-xámsa ǧála-tnáašar 3 5/12*.

Fractions are particularly relevant to telling the time, cf. *šissáaǧa taláata-w ǧáfaru/rúbǧ/tilt/núss/núss illa xámsa it's ten/a quarter/twenty/half/twenty-five past three* and *šissáaǧa taláata-(š)i illa rúbǧ/tilt it's a quarter/twenty to three*. Notice particularly *šissáaǧa taláata-w núss-i-w xámsa it's twenty-five to four* (lit. *a half and five past three*).

It may be observed in passing, and still on the subject of time-reference, that the names of the first five days of the week are clearly related to other numeral forms; thus, *yóom ilhádd Sunday*, *yóom litnéen Monday*, *yóom ittaláat Tuesday*, *yóom lárbaǧ Wednesday*, *yóom ilxamliis Thursday* (*yóom iggúmǧa Friday*, *yóom issábt Saturday*). The article is omitted after *kull every*, e.g. *kúlli yóom gúmǧa every Friday*. The manner of specifying dates is illustrated by *yóom ilxamliis, xámsa-w ǧišriin šayúštuǧ, sanat šálfi tusǧumiyya-w sittiin Thursday, 25th August, 1960*.

ORDINALS

There is a special "3-10" ordinal pattern. The pattern is shared by *waahid*, *wáhda*, among the cardinals above. The ordinal is essentially adjectival in function, with masculine and feminine forms but, of course, no plural form. "3-10" ordinals are as follows: *táalit, tála third*, *rúbib, rúbǧa fourth*, *xáamis, xámsa fifth*, *sáatit, sáta¹ sixth*, *sáabib, sábaǧa seventh*, *táamin, támna eighth*, *táasib, tášǧa ninth*, *ǧáafir, ǧáfra tenth*.

¹ *sáadis* occurs as a learned form for *sáatit*; cf. the fraction *suds*.

A noun accompanying the ordinal is, of course, always singular, but the numeral may precede or follow. When it follows, then there is the customary agreement in respect of gender and definition; e.g. *rágil táalit a third man*, *Sirrágil ittáalit the third man*, *Sissitt ittálta the third woman*. When the ordinal precedes, it is invariable in the masculine form and the reference of the whole phrase is definite; thus, *táalit rágil* (or *Sirrágil ittáalit*) *the third man*, *táalit sitt* (or *Sissitt ittálta*) *the third woman*. It has already been stated that this relation between pre-nominal position and definite reference in the absence of the article is also found with the comparative form of the adjective and with the "particularizing" interrogative particle *śānḥu/śānḥi/śānḥum* *which?* To take one example, however, *táalit sitt* and *Sissitt ittálta* are not freely interchangeable in all contexts. Use of the definite article is generally more "particularizing" and would, in this instance, relate to contexts in which more than three women are directly concerned; thus, cf. *Sissitt ittálta túdxul*¹ *let the third woman* (of a known queue of women) *come in* and *śáadi táalit sittí túdxul* *that's the third woman to come in* (there may or may not be any more). Another example of the latter type is *śahó da táalit riyiif yáklū*¹ (or *wáklū*¹) *dilwašti* *that's the third loaf he's eaten*.

Ordinals from *eleventh* on have the same shape as cardinals but are distinguished as ordinals by the facts that (a) they always follow the noun and (b) the noun is always in the singular. Contrast *Sirrágil ilḥiqáas* *the eleventh man* with the cardinal in *ḥiqáas rágil* *eleven men* and *Silḥiqáas rágil* or *Sirrīgǧála-lḥiqáas* *the eleven men*.

Like *wáahid*, *wáḥda*, and *Sitnéen* among the cardinals, so *first* and *second* need special attention. *śáwwil* *first* may precede or follow the noun and is invariable in the former case, e.g. *śáwwil fágil* or *Silfágil ilśáwwil* *the first chapter*. More common, however, at least following the noun, are the adjectival forms *śawwaláani-śawwalaniyya/śawwalaniyyiin*, for the first two of which *śáwwal* and *śúula* are often heard from educated speakers, e.g. *śiggáfḥa-lśawwalaniyya* or *śiggáfḥa-lśúula* *the first page*, *dáraga śúula* *first class*. *táni*, *tánya* *second* are often used

¹ Verbal and participial forms are explained below.

together with the plural form *tanyiin*, in the sense of *other*, e.g. *wáahid táani* *another one, someone else*, *Sittanyiin féen?* *where are the others?* As with *śáwwal* and *śúula*, so *śáaxar* (masc.) and *śúxra* (fem.) are sometimes heard from educated speakers for *táni* and *tánya* in the sense of *other*, e.g. *Śikkitáab ilśáaxar* *the other book*; cf. *dáraga tánya* (or *sukúndu*) *second class*.

śáaxar should not be confused with *śáaxir* *last*, which is an ordinal behaving in a completely parallel manner to *śáwwil* above, cf. *śáaxir fágil* or *Silfágil ilśáaxir* *the last chapter*. Again in parallel with *śáwwil*, there are adjectival forms which, following the noun, are commoner than *śáaxir*, viz. *śaxráani-śaxraniyya/śaxraniyyiin*, and yet again, there are "learned" forms, *śaxiir* (masc.) and *śaxlira* (fem.), which are heard from educated speakers for the commoner *śaxráani* and *śaxraniyya*.

VERBS

TYPES OR CONJUGATIONS

The Arabic verb is divisible into four types or conjugations corresponding to differences in the pattern of the radicals. Thus, *kátab* *he wrote* has the favourite three-radical pattern but *śaal* *he said* has *aa* in place of a second radical, *ráma* *he threw* has *a* and *mifi* *he went* has *i* in place of a third radical, and *ḥabb* *he liked, wanted*, has the same consonant as second and third radicals and no vowel between them. These conjugational types are termed (i) regular (*kátab*), (ii) hollow (*śaal*), (iii) weak (*ráma*, *mifi*), (iv) doubled (*ḥabb*). Differences between the conjugations will be formulated subsequently; similarly, it will later become apparent why for the time being verbs are quoted in the form of the 3rd person singular masculine perfect tense.

"FORMS" OR ASPECTS

A number of "forms" or aspects are applicable to all conjugational types. These forms may be divided for convenience into one *simple* form (as *kátab*, *śaal*, *ráma*, *mifi*, and *ḥabb* above) and a number of others variously *derived* from the simple form. Ignoring for the present differences in the pattern of short vowels between simple and derived forms, two

processes of derivation may be distinguished: (i) internal modification (ii) prefixation. Some forms combine both.

Three internally derived forms are characterized by:

- (1) The doubling or gemination of the second radical, e.g. **fāhhim** *he explained*, **sállim** *he delivered*; this is by far the commonest of the derived forms.
- (2) A long open vowel infixed after the first radical, e.g. **šáabil** *he met*.
- (3) **t** infixed after the first radical, e.g. **šiftákar** *he thought, believed*; **ši-** is prefixed, as in the forms derived by prefix below, in order to obviate the inadmissible pattern of two initial consonants.

The prefixes of forms derived in the second manner are:

- (4) (š)t-, e.g. **šitwágad** *it was found*.
- (5) (š)n-, e.g. **šinbáṣat** *he was happy*.
- (6) (š)sta-, e.g. **šistáfham** *he inquired*; notice the lack of vowel between the second and third radicals.

In the above prefixed forms, the prefixes are associated with the pattern of the simple form, but the prefix (š)t- also appears in "doubly derived" forms in association with forms (1) and (2) above, thus:

- (7) = (4) + (1), e.g. **šitkállim** *he spoke*.
- (8) = (4) + (2), e.g. **šitnáašif** *he discussed*.

The foregoing forms of the verb may be tabulated as follows; the simple form is considered in the table to exemplify both zero-infix and zero-prefix. Only the regular verb-type has so far been exemplified but in the table (p. 67) all verb-types, regular (R), hollow (H), weak (W), and doubled (D), are illustrated.

It cannot be assumed for a given verb that the simple form corresponding to a derived form necessarily occurs, or vice versa. The "simple form" is simply one of a total range of "forms". Moreover, there is no foolproof correspondence of meaning between the simple and a derived form or between two derived forms. The geminate form is often causative, e.g. **fāhhim** *he explained, made to understand* (cf. **fihim** *he understood*), **naḡḡaf** *he cleaned, made clean* (cf. **niḡḡif** *clean*), or intensive, e.g. **káassar** *he smashed* (cf. **kásar** *he broke*), but these are by no means the only possibilities and, with other derived forms, such

← Prefix →

	Zero	(š)t-	(š)n-	(š)sta-	
Zero	(R) kátah ¹ (H) šaal	(R) šitwáḡad (H) šitbáḡ it was sold (W) šitnása it was forgotten (D) šitrádd it was counited	(R) šinbáḡat (H) šinbáḡ it was sold (W) šinháká it was sold (D) šinbáll it was welled	(R) šistáfham (H) šistašáal he re-signed (W) šistákfa he had enough (D) šistaháḡ he de-served	
	Gemination of C2	(R) fáhhim (H) ḡáwwil he transferred, ḡáyyin he appointed (W) fāḡḡa he emptied (D) ḡáddid he fixed, limited			
		(C)aa-	(R) šáabil (H) ḡáawib he answered (W) náada he called (D) no ex. available		
			(šC)t-	(R) šiftákar (H) šixtáar he chose (W) šiftára he bought (D) no ex. available	

¹ Where no translation is given, the form has been quoted above.

relations are even more difficult to establish in a general way. In making his own word-list the student should learn the meaning of each existing form separately; this is best done, moreover, by collecting words and forms in useful sentences rather than in isolation.

The prefix (Si)t- is generally a passive, intransitive, or reflexive sign. (Si)n- and (Si)t- are theoretically interchangeable; thus, both *Siwágad* and *Siwágad*, *Siwbáa* and *Siwbáa* are possible. In practice, however, the prefixes tend to become specialized, e.g. *Sinkásar* it was broken rather than *Sitkásar*, *Sitámal* it was done rather than *Sinámal*; in general, it would seem that (Si)t- is commoner than (Si)n- in Cairo. (Si)t- forms associated with gemination and especially with -aa- frequently require an accompanying particle, e.g. *huwwa-tnáaSi wayyáah f-ilmawdúu* he discussed the matter with him, they had a discussion about it; there is little difference of meaning between *huwwa kallimu(h)* and *huwwa-tkállim wayyáah* he spoke to him. As with *l* of the article, so the junction of certain consonants with preceding *t* of the derived prefix has special implications as to pronunciation. These are as follows:

- (Si)t + d = (Si)dd-, e.g. *Siddála* it was spilt
- (Si)t + t = (Si)tt-, e.g. *Sittálla* he peered through (e.g. window)
- (Si)t + q = (Si)qq-, e.g. *Sidqáffar* it was plaited
- (Si)t + g = (Si)gg-, e.g. *Siggáwwar* he was photographed
- (Si)t + z = (Si)zz-, e.g. *Sizzába* he was caught out (in wrong-doing)
- (Si)t + s = (Si)ts- or (Si)ss-, e.g. *Sitsálah* or *Sissálah* it was skinned
- (Si)t + k = (Si)tk- or (Si)kk-, e.g. *Sitkállim* or *Sikkállim* he spoke
- (Si)t + f = (Si)tf- or (Si)ff-, e.g. *Sitfáglil* or *Siffáglil* it flared up (fire) (a quadriliteral verb—see below)
- (Si)t + z = (Si)dz- or (Si)zz-, e.g. *Sidzáyyit* or *Sizzáyyit* it was oiled
- (Si)t + g = (Si)dg- or (Si)gg-, e.g. *Sidgárah* or *Siggárah* he was wounded
- (Si)t + y = (Si)dy-, e.g. *Sidyálah* he was defeated

Notice from the table of derived forms that in forms exhibiting gemination or the infixation of *aa*, with or without the prefix (Si)t-, hollow and doubled verbs, when they occur, are treated exactly as regular verbs. In the case of hollow verbs, *w* or *y* appears as the second radical. Etymologically, hollow and weak verbs are those with *w* or *y* as second and third radical respectively. Verbs with *y* as first radical do not occur and those with *w* are not irregular save that in the derived form containing the infixed *t*, *Siwt-* = *Sitt-* in pronunciation, e.g. *Sittáfa* he agreed, *Sittákal* (gala) he relied (on).

The prefix (Si)sta- appears in a pattern exhibiting gemination elsewhere in the common (hollow) verb *Sistaráyyah* he rested, but the example is unique of its kind and the pattern has not, therefore, been included in the table above.

Also omitted from the table are a few "learned" derived forms characterized by a prefix *sa-*, e.g. *Sársal* he sent, corresponding to the more usual and typically colloquial *báḡat*. *Safáad* (hollow) he informed, it was useful and *Sárda* (weak) it pleased, satisfied are other examples of this derived form which occur in the speech of the educated, but the form is nevertheless rare and need never be used.

Colour verbs

Also excluded so far is a form of the verb which, unlike the others, relates regularly and almost exclusively to adjectives of colour. This form is characterized by gemination of the third radical, e.g. *Siḥmárr* he went red, blushed, *Siḃyádd* he turned white, etc. *Siḥláww* it became sweet (cf. *ḥilw* sweet) also belongs to this class.

Quadriliteral verbs

A large number of verbs contain four radicals; four different ones, e.g. *xárbif* he scratched, *lúxba* he confused; the first and third, or third and fourth, the same, e.g. *kárkib* he muddled, *záṣṣa* he was overjoyed; the same two in the same order in both syllables, e.g. *wáṣwif* he whispered, *báḡba* he ogled.

The only derived form of quadriliteral verbs is with the prefix (Si)t-, e.g. *Sitláxba* he was confused, *Sitfáglil* it flared up (fire).

TENSES

For each form, two tenses, perfect and imperfect, must be distinguished. Distinctions of person, gender, and number within each tense parallel those of the independent and suffixed pronouns. The perfect tense is characterized by suffixes, the imperfect by prefixes (in three persons, by a combination of prefix and suffix). The tense affixes are the same for all forms and basically the same for all conjugational types, though some qualification in respect of doubled and weak verbs, and also of verbs of colour, will be made subsequently. It is because it is possible in the case of the perfect tense to derive all other persons from the unaffixed shape of the 3rd person singular masculine that verbs have been quoted primarily in relation to this "basic" shape.

In the overwhelming majority of cases the affixes are:

		Perfect		Imperfect	
		Suffix		Prefix	Suffix
Sing.	3rd person masculine	.	-	y(i)-	
	3rd person feminine	.	-it	t(i)-	
	2nd person masculine	.	-t	t(i)-	
	2nd person feminine	.	-ti	t(i)-	-i
	1st person	.	-t	ʔa-	
Pl.	3rd person	.	-u	y(i)-	-u
	2nd person	.	-tu	t(i)-	-u
	1st person	.	-na	n(i)-	

Note

The bracketed vowel of the imperfect prefixes (variously *i* or *u*—see below) is required by the phonological pattern and is not really part of the prefix.

With reference at first to the simple form only, the bases to which the above affixes apply are as follows:

	Perfect	Imperfect	Examples ¹
Regular	CaCaC	-CCiC	kátab, yiktib to write
	CiCiC	-CCuC	ʔálab, yúʔlub ² to ask
		-CCaC	fihim, yifham to understand

¹ Verbs are quoted in the corresponding perfect and imperfect 3rd pers. masc. sing. forms and translated by the English infinitive.

² See Note (a) below.

	Perfect	Imperfect	Examples
Hollow	CaaC	-CiiC	ʔaal, yiʔiil to carry
		-CuuC	ʔaal, yiʔúul to say
		-CaaC	naam, yináam to sleep
Weak	{ CaCa CiCi	-CCi	ráma, yirmi to throw
		-CCa	nisi, yinsa to forget
Doubled	CaCC	-CiCC	habb, yihibb to like, want
		-CuCC	haff, yihúff to put

Notes

- (a) If, in the imperfect tense, the vowel between the second and third radicals of the regular type is *i* or *a*, then the vowel of the first syllable is *i*; if the vowel is *u*, then the vowel of the first syllable is usually *u* also. It is, however, fairly common to hear *i* for *u* in the first syllable, i.e. *yidxul* for *yúdxul* *he enters*, *yíʔlub* for *yúʔlub* *he asks*.
- (b) *a* in the above formulation does duty for both open vowels; there is no doubt that much of the difference between the close vowels *i* and *u* could also be accounted for by reference to the consonant context. In Arabic writing short vowels are rarely written and when they are differentiation is threefold, corresponding to *i/u/a*; if Egyptian ever comes to be written as a language in the Arabic script, some modification of present conventions will be desirable.

The vowel-sequences *a-a* and *i-i* in the perfect tense of the regular verb correspond to a rough division of transitive and intransitive verbs, but there are numerous exceptions, e.g. *símiʕ* *he heard*, *mísik* *he grasped*. The sequence *u-u* occurs for *i-i* with some speakers, e.g. *xúruʕ* *he was struck dumb*; *i-i*, however, is much more frequent and may always be used. It will be remembered that the *i-i* pattern exhibits elision of the second *i* when the perfect suffix begins with a vowel, e.g. *fihim* + *it* = *fihmit* *she understood*, *fihim* + *u* = *fihmu* *they understood*.

As far as hollow verbs are concerned, when the imperfect vowel is *ii* or *uu*, the same vowel (*i* or *u*) appears in place of *a* in those five forms of the perfect in which the suffix begins with a consonant, e.g. *filt* *I carried* (cf. *yíʔil*), *ruht* *I went* (cf. *yirúuh*). When the imperfect vowel is *aa*, the perfect vowel in

these five persons may be either **i** or **u** and there is no certain means of predicting which, e.g. **nimt** *I went to sleep* (cf. **yináam**), **zuft** *I was afraid* (cf. **yixáaf**).

Two sub-types of weak verb must be recognized in the perfect, those ending in **-i** and those ending in **-a**. Final **-i** is lengthened when the suffix begins with a consonant (**miſi** + **t** = **miſiit** *you* (m.s.) *went*) and **y** appears when the suffix is vowel-beginning (**miſi** + **it** = **miſiyit** *she went*). It is feasible to regard **miſi** as **miſiy**, **-iy** being pronounced as **-i**, whence **miſiy** + **t** = **miſiyt**, **miſiy** + **it** = **miſiyit**. Final **-a** of the perfect, e.g. **ráma** *he threw*, is dropped in the formation of other persons from the 3rd person sing. masc., e.g. **rama** + **it** = **rāmit** *she threw*.

The perfect suffixes for the **rāma**-subtype of weak verb and for the doubled verb are special in that for those five persons in which elsewhere the suffix is consonant-beginning the vowel **ee** precedes the suffix consonant; this is also a characteristic of colour verbs. Examples: **laſéet/laſéeti/laſéet/laſéetu/laſéena** *you* (m.s.)/*you* (f.s.)/*I/you* (pl.)/*we found* (cf. **láſa** *he found*), **habbéet/habbéeti/habbéet/habbéetu/habbéena** *you* (m.s.)/*you* (f.s.)/*I/you* (pl.)/*we liked*, **ſihmarréet/ſihmarréeti/ſihmarréet/ſihmarréetu/ſihmarréena** *you* (m.s.)/*you* (f.s.)/*I/you* (pl.)/*we blushed, went red*.

The complete paradigms of the simple form of the four conjugational types is as follows:

Regular verb : **kátab**, **yiktib** *to write*, **ſálab**, **yúſlub** *to ask*, **fihim**, **yifham** *to understand*

Perfect			
Sing.	3rd pers. masc.	kátab	ſálab
	3rd pers. fem.	kátabit	ſálabit
	2nd pers. masc.	katábt	ſalábt
	2nd pers. fem.	katábtí	ſalábtí
	1st pers.	katábt	ſalábt
Pl.	3rd pers.	kátabu	ſálabu
	2nd pers.	katábtu	ſalábtu
	1st pers.	katábna	ſalábna

Imperfect			
Sing.	3rd pers. masc.	yiktib	yúſlub
	3rd pers. fem.	tíktib	túſlub
	2nd pers. masc.	tíktib	túſlub
	2nd pers. fem.	tíktibi	tuſlúbi
	1st pers.	ſáktib	ſáſlub
Pl.	3rd pers.	yíktibu	yuſlúbu
	2nd pers.	tíktibu	tuſlúbu
	1st pers.	níktib	núſlub

Hollow verb : **ſaal**, **yíſiil** *to carry, take away*, **raah**, **yirúuh** *to go*, **naam**, **yináam** *to sleep*, **xaaf**, **yixáaf** *to fear, be afraid*

Perfect			
Sing.	3rd pers. masc.	ſaal	raah
	3rd pers. fem.	ſáalit	rúahit
	2nd pers. masc.	ſilt	ruht
	2nd pers. fem.	ſiltí	rúhti
	1st pers.	ſilt	ruht
Pl.	3rd pers.	ſáalu	rúahu
	2nd pers.	ſiltu	rúhtu
	1st pers.	ſilna	rúhna

Imperfect			
Sing.	3rd pers. masc.	yíſiil	yirúuh
	3rd pers. fem.	tíſiil	tirúuh
	2nd pers. masc.	tíſiil	tirúuh
	2nd pers. fem.	tíſiili	tirúuhi
	1st pers.	ſaſiil	ſarúuh
Pl.	3rd pers.	yíſiilu	yirúuhu
	2nd pers.	tíſiilu	tirúuhu
	1st pers.	níſiil	nirúuh

Weak verb : *mifji, yimji to walk, go, ráma, yirmi to throw, nísi, yinsa to forget, láša, yilša to find*

		<i>Perfect</i>			
Sing.	{ 3rd pers. masc.	mífi	ráma	nísi	láša
	{ 3rd pers. fem.	mífyit	rámít	nísyit	lášít
	{ 2nd pers. masc.	míflit	raméet	nislit	lašéet
	{ 2nd pers. fem.	mífliti	raméeti	nisliti	lašéeti
	{ 1st pers.	míflit	raméet	nislit	lašéet
Pl.	{ 3rd pers.	mífyu	rámu	nísyu	lášu
	{ 2nd pers.	míflitu	raméetu	nislitu	lašéetu
	{ 1st pers.	míflina	raméena	nislina	lašéena

<i>Imperfect</i>					
Sing.	{ 3rd pers. masc.	yimfi	yirmi	yinsa	yilša
	{ 3rd pers. fem.	timfi	tirmi	tinsa	tilša
	{ 2nd pers. masc.	timfi	tirmi	tinsa	tilša
	{ 2nd pers. fem.	timfi	tirmi	tinsi	tilši
	{ 1st pers.	šámfi	šármi	šánsa	šálša
Pl.	{ 3rd pers.	yimfu	yirmu	yinsu	yilšu
	{ 2nd pers.	timfu	tirmu	tinsu	tilšu
	{ 1st pers.	nimfi	nirmi	ninsa	nilša

Doubled verb : *habb, yihibb to like, want, haṭṭ, yihúṭṭ to put*

		Perfect		Imperfect	
Sing.	3rd pers. masc.	habb	haṭṭ	yihibb	yihúṭṭ
	3rd pers. fem.	hábbit	háṭṭit	tihibb	tiḥúṭṭ
	2nd pers. masc.	habbéet	haṭṭéet	tihibb	tiḥúṭṭ
	2nd pers. fem.	habbéeti	haṭṭéeti	tihibbi	tiḥúṭṭi
	1st pers.	habbéet	haṭṭéet	šahibb	šahúṭṭ
Pl.	3rd pers.	hábbu	háṭṭu	yihibbu	yihúṭṭu
	2nd pers.	habbéetu	haṭṭéetu	tihibbu	tiḥúṭṭu
	1st pers.	habbéena	haṭṭéena	nihibb	niḥúṭṭ

The perfect and imperfect affixes are applied to all derived forms in the same way as to the simple form; in contrast with the simple form of the regular and weak verb, however, the structure of the "base", i.e. the remainder of the form when the affixes have been subtracted, remains the same in both the perfect and imperfect tenses of the derived forms, cf. *fáhhim, yifáhhim to explain, gáawib, yigáawib to answer, šiftákar, yiftákir to think, šitwágad, yitwágid to be found, šinkásar, yinkásir to be broken, šistágmil, yistágmil to use, šitšáyyin, yitšáyyin to be appointed, šitnáášif, yitnáášif to discuss*. The facts of vowelings in the tenses and of vowel-correspondences between the tenses remain to be stated and are set out in the following table :

(Table follows on pp. 76-80.)

Regular	Hollow	Weak	Doubled
<p>Simple form The second vowel of the imperfect may be a (or u), i, or u. As a general rule, when the second vowel of the perfect is a, the corresponding imperfect vowel is i or u, while i in the perfect corresponds to a in the imperfect. Certain consonants, however, occurring as second or third radical, "prefer" a in the imperfect even when the corresponding perfect vowel is also a; these consonants are x, y, h, ʕ, h, ʃ, t, z, q, r, and sometimes f (cf. <i>fātaḥ</i>, <i>yiftaḥ</i> to <i>open</i>, <i>qāruḥ</i>, <i>yiqruḥ</i> to <i>hit</i>). These remarks should only be taken as a general guide and the imperfect of any verb should be learnt in conjunction with the perfect as it is met.</p> <p>Form with C2 geminated There is no vowel-differentiation between the</p>	<p>When the imperfect vowel is ii or uu, the same vowel (i or u) appears in those five persons of the perfect which contain a consonant-beginning suffix, e.g. <i>jilt</i> (cf. <i>yijlil</i>), <i>ruḥt</i> (cf. <i>yirūuḥ</i>). In the less frequent case of imperfect vowel aa, the perfect vowel in these five persons may be either i or u and there is no way of predicting which.</p> <p>Treated exactly as the regular verb, e.g.</p>	<p>As a general rule, if the perfect ends in -i, the imperfect ends in -a, and vice versa, e.g. <i>nāsi</i>, <i>yīnsa</i>, but <i>rāma</i>, <i>yirmi</i>. There are exceptions, however, e.g. <i>mīsi</i>, <i>yīmji</i>, and <i>lāsa</i>, <i>yilṣa</i>, so that once again it is necessary to learn the vowels associated with each verb as it is met.</p> <p>The perfect always ends in -a, the imper-</p>	<p>The vowel of the perfect is always a, that of the imperfect variously i (<i>yihṣib</i>) and u (<i>yihūtt</i>). If the imperfect vowel is u, one of the radicals is almost certain to belong to the list of consonants given opposite under the regular verb.</p> <p>Treated exactly as the regular verb, e.g.</p>
<p>tenses. The first vowel is always a, e.g. <i>lābbis</i>, <i>yilābbis</i> to <i>dress</i>, <i>clothe</i>. The second vowel is either i or a, generally a if preceded or followed by one of the consonants listed under the simple form above, e.g. <i>nāqqaf</i>, <i>yināqqaf</i> to <i>clean</i>.</p> <p>Form with aa infixed after C1 Again no vowel difference between perfect and imperfect. The second vowel is always i, e.g. <i>ṣāabil</i>, <i>yīṣāabil</i> to <i>meet</i>.</p> <p>Form with t infixed after C1 The vowel sequence a-a occurs without exception in the perfect and usually corresponds to i-i in the imperfect, e.g. <i>ṣiftākur</i>, <i>yiftikiri</i> to <i>think</i>, <i>believe</i>; <i>ṣiftāyal</i>, <i>yiftāyal</i> to <i>work</i> is exceptional.</p>	<p><i>ḥāwwil</i>, <i>yihāwwil</i> to <i>transfer</i>, <i>ṣāwwar</i>, <i>yīṣāwwar</i> to <i>photograph</i>.</p> <p>Again treated as the regular verb, e.g. <i>gāawib</i>, <i>yigāawib</i> to <i>answer</i>.</p> <p>There is no vowel difference between perfect and imperfect, e.g. <i>ṣixtāur</i>, <i>yixtāur</i> to <i>choose</i>, <i>elect</i>. In contrast with the simple form the vowel a remains throughout both tenses, e.g. <i>ṣixtārna</i> we <i>chose</i>.</p>	<p>fect in -i, e.g. <i>wādda</i>, <i>yiwāddi</i> to <i>move</i>, <i>take away</i>. The 3rd pers. sing. masc. perfect of all derived forms of weak verbs ends in -a. N.B.—In all derived forms of the weak verb, the 3rd pers. sing. fem. suffix is -at, not -it, e.g. <i>wārrat</i> she <i>showed</i>, <i>ṣiftārat</i> she <i>bought</i>.</p> <p>Again the perfect ends in -a, the imperfect in -i, e.g. <i>nāada</i>, <i>yināadi</i> to <i>call</i>.</p> <p>a-a always occurs in the perfect, invariably corresponding to i-i in the imperfect, e.g. <i>ṣiftāra</i>, <i>yiftiri</i> to <i>buy</i>, <i>ṣibtāda</i>, <i>yibtidi</i> to <i>begin</i>.</p>	<p><i>ḥāddid</i>, <i>yihāddid</i> to <i>fix</i>, <i>limit</i>.</p> <p>No example available.</p> <p>No example available.</p>

Regular	Hollow	Weak	Doubled
<p>Form with (ʕi)t prefixed to simple form</p> <p>The perfect vowel pattern is always a-a, and that of the imperfect i-i, e.g. ʕitságan, yitságin <i>to be imprisoned</i>.</p>	<p>The vowel a(a) remains throughout perfect and imperfect, e.g. ʕitháal, yitháal <i>to retire</i>.</p>	<p>As in the regular verb, perfect vowel-ing is invariably a-a, with imperfect i-i, e.g. ʕitnása, yitnási <i>to be forgotten</i>.</p>	<p>As in the hollow verb, the vowel a remains throughout, e.g. ʕitǵádd, yitǵádd <i>to be counted</i>.</p>
<p>Form with (ʕi)t prefixed and C2 geminated</p> <p>Vowelling is as for the corresponding form without (ʕi)t, e.g. ʕitǵállim, yitǵállim <i>to learn</i>, ʕitkássar, yitkássar <i>to be smashed</i>.</p>	<p>As for the regular verb, e.g. ʕidǵáwwiz, yidǵáwwiz <i>to be, get married</i>.</p>	<p>In contrast with the corresponding form without (ʕi)t, and in agreement with the other conjugational types, there is no vowel difference between perfect and imperfect, e.g. ʕitǵáwwa, yitǵáwwa <i>to become strong</i> (contrast ʕáwwa, yáwwi <i>to strengthen</i>).</p>	<p>As for the regular verb, e.g. ʕidǵánnin, yidǵánnin <i>to go mad</i>.</p>
<p>Form with (ʕi)t prefixed and aa infixed after C1</p> <p>Vowelling is again as for the form without (ʕi)t, e.g. ʕitnáaʕif, yitnáaʕif <i>to discuss</i>.</p>	<p>As for the regular verb, e.g. ʕiggáawib, yiggáawib <i>to be answered</i>.</p>	<p>Again in contrast with the corresponding form without (ʕi)t and in agreement with the other conjugational types, there is no vowel difference between perfect and imperfect, e.g. ʕiddáawa, yiddáawa <i>to be treated, cured</i> (contrast dáawa, yidáawi <i>to treat, cure</i>).</p>	<p>No example available.</p>
<p>Form with (ʕi)n prefixed to simple form</p> <p>As for (ʕi)t- + simple form above e.g. ʕinkásar, yinkásir <i>to be broken</i>.</p>	<p>As for (ʕi)t- + simple form above, e.g. ʕinbáaʕ, yinbáaʕ <i>to be sold</i>.</p>	<p>As for (ʕi)t- + simple form above, e.g. ʕinháka, yinháki <i>to be told, narrated</i>.</p>	<p>As for (ʕi)t- + simple form above, e.g. ʕinbáll, yinbáll <i>to be wetted, get wet</i>.</p>

Regular	Hollow	Weak	Doubled
<p>Form with (i)sta prefixed to simple form (with elision of first vowel)</p> <p>As in the case of forms with C2 geminated (with and without (i)k-), the vowel between C2 and C3 is either a or i depending on the consonants of the syllable, e.g. <i>ʕistáʕmil</i>, <i>yistáʕmil</i> to use, but <i>ʕistáyruḥ</i>, <i>yistáyruḥ</i> to be surprised. There is no vowel difference between perfect and imperfect tenses.</p> <p><i>Note.</i>—A distinction is commonly made in educated colloquial between <i>yistáḥlik</i> consumes and <i>yustáḥlak</i> is consumed; the latter form is borrowed from the written language.</p>	<p>aa in the perfect corresponds to ii in the imperfect, e.g. <i>ʕistaʕaal</i>, <i>yistaʕil</i> to resign. In contrast with the simple form, (a) a remains throughout the perfect, e.g. <i>ʕistaʕall</i> you (m.s.)/I resigned.</p>	<p>There is no vowel difference between perfect and imperfect, e.g. <i>ʕistákfa</i>, <i>yistákfa</i> to have enough.</p>	<p>a in the perfect usually corresponds to i in the imperfect, e.g. <i>ʕistamárr</i>, <i>yistamirr</i> to continue, but cf. <i>ʕis-taháʕʕ</i>, <i>yistaháʕʕ</i> to deserve.</p>

Addenda

- There is no vowel difference between perfect and imperfect tenses of verbs of colour, e.g. *ʕihmárr*, *yihmárr* to *redden*, *blush*.
- Quadriliteral verbs behave in respect of vowelism in the manner of the forms in which C2 is geminated, cf. *wáʕwif*, *yiwáʕwif* to *whisper* but *báʕbaʕ*, *yibáʕbaʕ* to *ogle*.

THE IMPERATIVE

The imperative is derivable in all cases from the 2nd person forms (masc. sing., fem. sing., and plural) of the imperfect, with the prefix omitted but the suffixes (of the fem. sing. and plural forms) retained. Since no form may begin with two consonants, **ʕi-** is required in the imperative forms of

- the simple form of regular and weak conjugational types, e.g. *ʕiktib*/*ʕiktibi*/*ʕiktibu* write!, *ʕirmi*/*ʕirmi*/*ʕirnu* throw!, *ʕilʕa*/*ʕilʕi*/*ʕilʕu* find!;
- the (C1)t- form, all conjugations, e.g. *ʕistáyal*/*ʕistáyali*/*ʕistáyalu* work!, *ʕixtáar*/*ʕixtáari*/*ʕixtáaru* choose!, *ʕiftiri*/*ʕiftiri*/*ʕiftiru* buy!;
- all derived forms containing a prefix, all conjugations, e.g. *ʕitháal*/*ʕitháali*/*ʕitháalu* retire!, *ʕitkállim*/*ʕitkállimi*/*ʕitkállimu* speak!, *ʕistáʕlim*/*ʕistáʕlimi*/*ʕistáʕlimu* inquire!

Conversely, **ʕi-** is not necessary in the imperative forms of

- the simple form, hollow and doubled conjugations, e.g. *ʕiil*/*ʕiili*/*ʕiilu* carry, take away!, *ruḥ*/*rúḥi*/*rúḥu* go!, *ḥutt*/*ḥútti*/*ḥúttu* put!;
- the derived form (unprefixed) in which C2 is geminated, e.g. *fáḥhim*/*fahhimi*/*fahhímu* explain!;
- the (C1)aa- derived form (unprefixed), e.g. *ʕáabil*/*ʕábli*/*ʕáblu* meet!; notice the feature of elision, expected with vowel-beginning suffixes in such a context.

THE PREFIXES **bi-** AND **ha-**

Contrast must be made between the use of the imperfect tense (a) without prefix and (b) with one of two (aspectual) prefixes, **bi-** and **ha-**. Compare, for example,

huwwa yktib iggawáab dilwásti *he shall (or he is to) write the letter now*

huwwa-byktib iggawáab dilwásti *he is writing the letter now*

huwwa hayktib iggawáab dilwásti *he is going to write the letter now*

bi- is used when reference is to continuative or habitual action, e.g. **bitigmil éeh ?** *what are you doing ?*, **biyúxrug min júyly bádri-f ramadán** *he leaves work early during Ramadan*, **šana bağrúfu min múdda šawila šáwi** *I've known him for a very long time*, **biyikkállim šarabi-kwáyiyis** *he speaks Arabic well*.

ha- is a future prefix and usually relates to impending action and to the firm intention of doing something; thus, **ha-** is used in, say, **haktíblak bağdi yoméen taláata** *I'll write to you in two or three days' time*, **hatínzil fi lukónda ?** *are you going to stay in a hotel ?* but not in questions which seek instructions as to future action, as **šaktíblu walla šéeh ?** *shall I write to him or what ?* or **níğrab lúhum tilifóon ?** *shall we phone them ?* Other examples of **ha-** are **šazúnni múš min ilmuhtámál innu hayiğl hina šabli búkra** *I think it's unlikely he'll be here before to-morrow*, **ših šayyáara haššúum issáağa tamánya** *there's a plane taking off at eight o'clock*. The use of the prefix is also to be compared with that of the auxiliary **yibša** (see below under **Other means of time reference**).

In place of **ha-**, the invariable **rah** or the inflected **ráayih** (m.s.)/**ráyha** (f.s.)/**rayhiin** (pl.) may sometimes be used; **hayilğábu, rahyilğábu, rayhiin yilğábu** *they are going to play* all occur but the reader is advised to adopt only **ha-** for his own use.

Notice the elision of **š** of the 1st person singular when **bi-** and **ha-** are prefixed, e.g. **bálğab** (**bi** + **šalğab**) *I play, am playing*, **hálğab** (**ha** + **šalğab**) *I shall play, am going to play*.

THE IMPERFECT WITHOUT PREFIX

The commonest contexts in which the imperfect tense is used without the particles **bi-** and **ha-** are the following:

- (1) in association with a series of forms which are themselves largely specialized by use with a following imperfect tense and may be called "auxiliaries". Auxiliaries may
 - (i) be of the pattern of the active participle (q.v. *infra*) and regularly inflected for gender and number;

particularly common is **šáawiz** (or **šáayiz**)/**šáwza**/**šawziin** *wanting to*, and also noteworthy is **náawi**/**náwya**/**nawyiin** *intending to*; cf. **šáawiz táakul ?** *do you want to eat ?*, **hmma nawyiin yiruuhu l-issúuš** *they intend to go to the market*. Notice, too, **šammáal**/**šammáala**/**šammaliin** as in **šammáal ašúll-úskut** *I'm forever telling him to be quiet*;

- (ii) belong to one of three sets of related verbal (including participial) forms, **láazim**/**malzúum**, **múmkín**/**yímkín**, and **gáayiz**/**yigúuz**. All these forms are invariable with the exception of **malzúum**, which is inflected for gender and number.

To consider each set in turn, **láazim** may or may not be associated with pronominal suffixes, usually with some difference of meaning. Examples are: **láazim arúuh** *I must, ought to go*, **lazímu-arúuh** *it is necessary for me to go, I need to go*, **šana malzúum arúuh** *I must, am bound to go*. **šala** + pronominal suffix is often used in the same way as **láazim**, i.e. **šaléek tirúuh** *you ought to go*, and **labúdd** is likewise used substantially in the manner of **malzúum**, e.g. **labúddi-trúuh** *you must go, are bound to go*. In passing may be noted the related impersonal form **yilzam**, invariable in the form of the 3rd pers. sing. masc. imperfect tense, which is used with and without a pronominal suffix before a following noun, as in **yilzam káam ginéeh ?** *how much (lit. how many pounds) is wanted ?*, **yilzámni-flúus** *I need money*.

múmkín and **yímkín** occur both with and without pronominal suffixes, e.g. **múmkín tiddini kitáabak šwayya** *could you let me have your book a minute ?*, **yímkín tišúfhum hináak** (*perhaps*) *you may see them there*, **yímkínn-addfilak xámsa-gnéeh báss** *I can only give you £5*.

gáayiz and **yigúuz** are both necessarily associated with the particle **li** + pronominal suffix, e.g. **gayizl-arúuh** *I can (am allowed to) go*, **yigúzlak tirúuh ?** *are you able (sc. allowed) to go ?* The use of one form rather than the other seems to involve little or no difference of meaning.

- (iii) be one of a set of specialized nominal forms which are always used with a pronominal suffix agreeing with the following verbal form; these forms are **nifs**, **bidd**, **ṣaṣd**, and **yāraḍ**, the last two of which are frequently interchangeable. Examples are **ṣana nifs-arūuh** (= **nifsi** + **ṣaruuḥ**) *I very much want to go*, **ḡumar biddu-yrāwwah** *Omar would like to go home*, **ṣaṣdūhum** (or **yāraḍhum**) **yikkallimu-mḡāah** *they are determined to talk to him*. **nifs** should not be confused with (bi) **nafs** in, say, **ṣana-b nāfsi ḡarūuh** *I'll go myself*.
- (2) as an independent form with an imperative sense, e.g. **ma ḡāddif yistāḡmil maktābi w-ana yāayib** *nobody is to use my office while I'm away*, **nixlag m-ilkalāam ilḡariy** *let's stop talking nonsense*; similar use is observable in conjunction with **ṣāḡhsan** or **ṣilṣāḡhsan** *better*, as in **nūṣḡud ḡin-āḡhsan** *we had better stay here* (lit. *let us stay here, it is better*), **ṣāḡrab mōyy-āḡhsan** *I would rather drink water*, **ṣilṣāḡhsan tirūuh** **f-ilmāyrib** *you'd better go in the evening*; the 1st pers. pl. form is used with a similar sense following **yālla** and **yālla blina** as in **yalla-nrūuh nityādda** *let's go and have lunch*, **yalla blina nitmāṣṣa** *let's go for a walk*. It may be noted in passing that elsewhere **yālla** is particularly common with a following imperative, as **yālla rāwwah** *go home!*, **yāll-āḡrab** *drink up!*
- (3) as one, other than the first, of a series of imperfect forms linked by the particle **wi** *and*, **wālla** *or*, or **wāla** *nor*. e.g. **la ḡaṣṣūuf wala tiṣmaḡ** *you're neither going to see nor hear*, **la-byīṣra wala yiktib** *he neither reads nor writes*; the omission of the prefixes is, however, optional.
- (4) in association with and following a number of common verbs including **ṣidir**, **yīṣdar** *to be able to*, **ḡirif**, **yīḡraf** *to know how to*, **ḡabb**, **yihbb** *to like to*, **xālla**, **yixālli** *to let, allow to*, **ṣiḡil**, **yifḡal**, or **ṣāḡad**, **yūṣḡud** *to continue to*, **fāḡḡal**, **yifāḡḡal** *to prefer to*, **ṣibtāda**, **yibtidi** *to start, begin to*, **ḡāawil**, **yihāawil** *to try to*, **nisi**, **yinsa** *to forget to*. Examples are: **nīṣdar nikkāllim w-lḡna maṣylin** *we can talk as we go along*, **yīḡraf yiḡūum** *he can swim*, **nisiṭ aḡlibu(h)** *I forgot to bring it*, **ṣan-afāḡḡal asāaṣir b-iṭṭayyāra** *I prefer going by air*, **ḡaḡāawil abattālu(h)** *I'm going to try to give it up*. As will have appeared, these verbs are themselves

- frequently used without prefix; both **yīḡraf yiḡūum** and **biyīḡraf yiḡūum** are possible. Also very commonly used without prefix to introduce a sentence is **ṣiftākar**, **yiftikir** *to think*, e.g. **tiftikir issāḡar b-ilṣāṭr āḡhsan?** *do you think it's better to go by train?* The active participles (see below) of the verbs in the above list are, of course, similarly used where appropriate with a following unprefixated imperfect, cf. **miṣ ṣāadir asmaḡ ḡāaga** *I can't hear a thing*, **miṣ ḡāariṣ aḡmil ēḡ** *I don't know what to do*. Notice in passing the invariable form **tann**, which, pronominally suffixed, is often used for **ṣiḡil**, **yifḡal**, or **ṣāḡad**, **yūṣḡud**, e.g. **tannūhum** (or **ṣiḡlu** or **ṣāḡadu**) **yistāyalu liḡaddi nūṣḡ illēel** *they went on working till midnight*.
- (5) following and in agreement with a noun or pronominal suffix when both belong to an object clause as in **xallihum yistarayyāhu** *let them rest*, **hiyya ḡawzāak tiḡmillih zayyī kida** *she wants you to do it like this*. The clause may be introduced by the particle **ṣinn** as in **ṣizzāy tintizir innūhum yistāyalu?** *how do you expect them to work?* Conveniently included at this point is the context in which the clause contains two objects, as is commonly the case following **ṣidda**, **yiddi** *to give*, e.g. **ṣiddini-taḡriḡ amḡliḡ** *give me the permit to sign* (lit. *I sign it*), **māin illi middlik ṣizni tīmṣi?** *who's given you permission to go?* in which **middlik** = participle + pronominal suffix.
- (6) with a purposive or continuative sense following verbs of motion, as in **xārag yīḡri** *he came out running*, **rāḡḡ yifṣūf ilmudṣir** *he went to see the manager*, **rāḡḡ inḡah innagḡār yiḡi-yṣāllah ilḡāab** *go and tell* (lit. *call*) *the carpenter to come and mend the door*.
- (7) in many "greetings" formulae, e.g. **ṣallāḡh yibāarik flik** in reply to **mabrūuk** *congratulations!*, **ṣallāḡh yisallimak** in response to **maḡa-ssalāama** *good-bye!*
- (8) in the alternative **ya . . . ya . . .** *either . . . or . . .* construction, often with an imperative sense, e.g. **ya-trūuh ya tistānna** *either go or stay*, **ya taḡūḡha, ya ḡāli yaxūḡha y-ān-axūḡha** *one of us takes her, either you, Ali or me* (lit. *either you take her or . . .*).
- (9) after **ḡāḡdi ma** *after*, **ṣābli ma** *before*, **lāmma** *when*, **wāṣṣi ma** *at the time that*, **ḡāndi ma** *while*, **bādal ma** *instead of*,

min yēer ma without, ʔalaʔāan or ʔaʔāan in order to, so that, and similar particles introducing an adverbial clause, e.g. baʔdi ma niṭraʔʔa, haṇṭuḥ issinima we're going to the cinema after dinner (lit. after we dine), ʔābli ma yiwʔal, ḥayiddilhum xēbar he'll let them know before he arrives, bitrūḥ ilmaḍraʔa ʔa(la)ʔāan tiṭraʔlīm you go to school to learn.

(10) in the 2nd pers. sing. and pl. only

- (i) in the negative imperative, e.g. *ma tiḍxūlf* (or *tud-*) *don't go in!* (*ma -f* is the sign of negation);
- (ii) following the "exhortative" particles *ʔiyyāak/-ki/-ku(m)*, *ʔiwʔa/ʔiwʔi/ʔiwʔu* (an imperative series) and *ma* (not to be confused with *ma* of the negative), e.g. *ʔiyyāak tigi wāxri!* *mind you (masc. sing.) don't come late!*, *ʔiwʔi-trūḥi-ḥuʔak!* *mind you (fem. sing.) don't go there!*, *ma-trūḥu-ḥuʔak!* *why don't you go there, then!* Beware of the translation pitfall: *ʔiwʔa ma-tʔiʔ!* = *mind you come*, not **mind you don't come*. *ʔiyyāak* is also used like *ʔinʔilla* in the sense of *I hope*, e.g. *ʔiyyāak tiṭʔah ḥināak* *I hope you'll find him there*.

THE VERB *kaan, yikūun*

The hollow verb *kaan, yikūun to be*, as a means of ringing the changes on the time-reference of sentences, has both independent status and also that of an auxiliary verb used with a following tense (or participle).

Examples of *kaan, yikūun* used as a main verb are *ʔissandūuf kan malyāan* *the box was full* (cf. the so-called nominal sentence *ʔissandūuf malyāan* *the box is full*), *kuntī* (or *kuttī*) *ʔayyāan imbaʔariḥ* *I was ill yesterday*, *ʔilʔakli ḥaykun ʔāahiz baʔdi-ʔwāyya* *the meal will soon be ready*. In *ʔiḥ*-type sentences and other particle-sentences of a kind noted above (see p. 51 ff.), the verb *kaan, yikūun* is invariable in the 3rd pers. sing. masc. forms, e.g. *kan ʔiḥ ḥēdsa f-iʔʔariʔ diḥwāʔti* *there was an accident in the street just now*, *ʔana ḥaʔʔimḥa bēnku ʔaʔan ma-ykūnʔi ʔiḥ dāwʔa* *I'm going to divide it between you so that there won't be any quarrelling*, *kan ʔandīna waʔti-ktīr* *we had plenty of time*, *ḥaykūun ʔandīna-dyūuf būkra l-ilyāda* *we shall have guests for lunch to-morrow*. The imperative forms *kuun/-i/-u* are rare; cf. *xallīk rāʔil!* *be a man!*

The use of *kaan, yikūun* as an auxiliary in association with the two tenses gives the following range of possibilities: *ʔamal* *he did, has done/kaan ʔamal* *he had done/yikūun ʔamal* *he will have done*; *biyigmil* *he does, is doing/kaan biyigmil* *he used to do, was doing/yikūun biyigmil* *he will be doing*; *ḥayigmil* *he will do, is going to do/kaan ḥayigmil* *he was going to do*. Examples are: *kan ʔamal iʔʔūyli lamma daxālt* *he had done the job when I went in*, *kan biyigmil iʔʔūyli lamma daxālt* *he was doing the job when I went in*, *f-ilwāʔti dā-ykūun-biyigmilu-iʔʔūyl* *they will be doing the job then*, *kuntī ḥāgmil iʔʔūyli-w baʔdeen nisiit* *I was going to do the job but then forgot*. Notice the fact that **yikūun ḥa-* does not occur and compare the use of *ʔārrab + imperfect* in, say, *yikun* (or *ḥaykun*) *ʔārrab yūxrug f-ilwāʔtiḍa* *he'll be about to come out then*.

kaan, yikūun may precede any of the so-called "auxiliaries" (see above), e.g. *kuntī ʔāawiz arūḥ* *I wanted to go*, *kan biḍd-arūḥ* *I would have liked to go*, *ʔana ʔāasif ma kanʔi mumkin-agi-mbaʔariḥ liʔannī kan laʔimn-aʔūur axūuya f-ilmustāʔʔa* *I'm sorry I couldn't come yesterday but I had to visit my brother in hospital*. In this context, notice the use of the perfect (*ruḥt*) as opposed to the imperfect in, say, *kan laʔzim ruḥt* *I ought to have gone*.

PARTICIPLES

The simple form of the verb has both an active and passive participle; to memorize the active pattern, notice that it is also that of the masculine ordinal numeral, e.g. *ʔāarif* *knowing, having known*, *ʔāayif* *seeing, having seen* (hollow verb), *māaʔi* *walking* (weak verb), *ḥāaṭiṭ* *putting, having put* (doubled verb): the passive participle is characterized by a prefix *ma-* and, except in the case of the weak verb, by the vowel *-uu-* infixed between the 2nd and 3rd consonants, e.g. *maʔtūḥ* *open*, *maʔdūud* *pulled* (doubled verb). The pattern of the weak passive participle is illustrated by *mānsi* *forgotten*. There is no passive participle of the simple form of the hollow verb, cf. *minbāaʔ* or *mitbāaʔ* *sold*, which are the participles of the derived *ʔin-* or *ʔitbāaʔ/yin-* or *yitbāaʔ* *to be sold* (cf. *baaʔ/yibliʔ* *to sell*). Both participles are inflected for gender and number, i.e. *ʔāarif-ʔārfa/ʔarfiin*, *ʔāayif-ʔāyfa/ʔayfiin*, *māaʔi-māʔya/maʔyiin*, *ḥāaṭiṭ-ḥāṭṭa/ḥaṭṭiin*, *maʔtūḥ-maʔtūḥa/maʔtūḥiin*, *mānsi-mansiyya/mansiyyiin*.

Derived forms have one participle only; generally speaking, it may be formed by substituting **m-** for **y-** of the 3rd pers. sing. masc. imperfect, e.g. **mitrími** (*having been*) *thrown* (**Sitráma/yitrimí**), **mináddaf** *cleaning, having cleaned* (**náddaf/yináddaf**), **mixálli** *allowing, having allowed* (**xálla/yixálli**), **mitnáddaf** (*having been*) *cleaned* (**Sitnáddaf/yitnáddaf**), **migáawib** *answering, having answered* (**gáawib/yigáawib**), **mitgáawib** (*having been*) *answered* (**Sitgáawib/yitgáawib**), **mixtálif** *differing, different* (**Sixtálaf/yixtálif**), **mixtáar** *choosing, (having) chosen* (**Sixtáar/yixtáar**), **minkább** or **mitkább** (*having been*) *poured* (**Sin- or Sitkább/yin- or yitkább**), **minbáa** or **mitbáa** (*having been*) *sold* (**Sin- or Sitbáa/yin- or yitbáa**). Notice those forms of the weak verb in which the participle, in contrast with the imperfect tense, ends in **-i**, e.g. **mitxálli** (*having been*) *left, withdrawn* (**Sitxálla/yitxálla**), **mitráadi** (*having been*) *placated, having agreed* (**Sitráada/yitráada**), **mistákfi** (*having been*) *satisfied, having had enough* (**Sistákfa/yistákfa**).

The participle of verbs of colour is characterized by the vowel **-i-** in the second syllable, e.g. **mihmírr** (*having*) *turned red, blushing* (**Sihmárr/yihmárr**).

The prefix **musta-** is often preferred to **mista-** by educated speakers; thus, **musta-** or **mistáglim** *inquiring, having inquired* (**Sistáglim/yistáglim**), **musta-** or **mistábsar** *having good news, being optimistic* (**Sistábsar/yistábsar**), **musta-** or **mistaǧidd** *ready* (**Sistaǧidd/yistaǧidd**). In Classical and Modern Literary Arabic, derived forms of the verb have both an active participle (**-i-** in the final syllable) and a passive participle (**-a-** in the final syllable). In the Egyptian colloquial, this distinction is maintained by educated speakers for certain **musta-** (not **mista-**) participles; **mustáǧmir** *colonist* and **mustáǧmar** *colonized* are "learned" forms but both are in current use. Compare, too, **da-ktáab mustáǧmil** (or **mistáǧmil**) *this is a second-hand book* and **Silkitáab dá mustáǧmal** (not **mista-**) *kitiir this book is used a lot*. Usage, however, is not always fixed and individual variation is encountered. The "Classical" form is used by educated speakers for some participles of other than the **Sista-** derived form, e.g. **muxtálif** *different* for **mixtálif**, **munfáǧil** *angry* for **minfáǧil**, **mutafákkir** *thank you for* **mitfákkir**, **mutawássi** *average* for **mitwássa**. The use of "learned" participial forms is one of the most characteristic signs of

educated colloquial. Notice, too, in colloquial usage such contrasts as **miǧállim** *teaching, having taught* (**ǧállim/yiǧállim**) and **muǧállim** *teacher, mifáttif* *inspecting, having inspected* (**fáttif/yifáttif**) and **mufáttif** *inspector*.

The participles with suffixes

Final **-a** of feminine forms is lengthened in accordance with the general rule (q.v. *supra*) when a consonant-beginning suffix is added, e.g. **hiyya maskáah** *she is holding him/it*, **dí mafǧuláali-b sítta-ǧnéeh** *this was sold to me (after bargaining) for £6*.

Although the participle is nominal (adjectival) in form and, unlike the tenses, exhibits no distinction of person, its partly verbal character is revealed by a number of features including its association with the 1st pers. sing. pronominal suffix **-ni** (not **-i**), e.g. **hiyya maskáani** *she is holding me*.

Use of the participles

It has just been said that the participle is nominal in form with no distinction of person. It is, therefore, possible to consider, say, **káatib iggawáab** in the sentence **húwwa káatib iggawáab** as a sequence of two nouns in construct and to translate *he is the writer of the letter*. But the participle of many verbs, of which **kátab/yiktib** *to write* is one, may be said to refer to the state of having performed the verbal action, and in the appropriate context the translation of **húwwa káatib iggawáab** is *he has written the letter*. Other verbs, notably verbs of motion, behave differently and it is not surprising that translation in English will often take different forms. Here are some examples:

hiyya-mnáddáfa-lsóoda *she has cleaned the room* (contrast **bitnáddaf ilsóoda** *she is cleaning the room*); **huwwa ráakib ilhúǧdan** *he is riding (i.e. has mounted) the horse* (contrast **biyirkab ilhúǧdan** *he is mounting the horse*); **ʕana wáakil** *I have eaten, am full*; **ʕana mistaǧmilha min zamáan** *I have used (or been using) it for a long time*; **ʕana-mráttib ilhudúum** *I've arranged the clothes*; **humma sakniin fi béet mitráttib kuwáyyis** *they live (i.e. have settled) in a well-appointed house*; **ʕana laʕéetu-mǧáawib ǧaléeh** *I found he'd answered it*; **ʕana laʕéetu mitǧáawib ǧaléeh** *I found it had been answered*; **ʕana mistannlik baʕáali saǧteen** *I've been waiting two hours for you*;

huwwa middlini kilma-nnu gāay *he's promised me he'll be coming.*

There is no past-time sense with verbs of motion in the following examples:

huwwa tādliḡ baḡdī-jwāyya *he'll be coming out soon* (ḡa-, i.e. ḡayt[laḡ, is possible here and in the following examples); **ṣana-msāfir būkra** *I'm leaving to-morrow*; **ḡāsan misāfir māḡr** *Hasan is going to Cairo*; **huwwa nāazil dūyri** *he'll be (coming) down right away.*

Past-time reference is similarly often absent when the participle is associated with negation, e.g. **ṣana miṣ wāakil** *I'm not going to eat* (or *I have not eaten*); **ḡiyya miṣ minadḡḡa-lṣōḡa** *she's not going to clean the room* (or *she hasn't cleaned the room*); **mantaf ḡāamil zayyī ma baṣūllak!** *aren't you going to do as I tell you!*

In the common sentence-pattern illustrated by **laṣēetu kāatib iggawāab** *I found he had written the letter*, the perfect tense may be used as an alternative to the participle, i.e. **laṣēetu kātab iggawāab**; in the case of verbs of motion, however, a difference of meaning is involved between the use of participle or perfect tense, e.g. **ṣūftu xāarig m-ilbēet** *I saw him coming out of the house* and **ṣūftu xārag m-ilbēet** *I saw him come out of the house*. More striking, however, is the difference of meaning between the two sentences containing the participles **kāatib** and **xāarig**; use of the participle **xāarig** in the case of the verb of motion corresponds to that of the imperfect tense with the prefix **bi-** in the case of the non-motive verb, thus compare **ṣūftu xāarig m-ilbēet** *I saw him coming out of the house* with **laṣēetu-byiktib iggawāab** *I found him writing the letter*. With the verb of motion, the imperfect with **bi-** has the sense of habitual action, e.g. **ṣūftu-byūxrug m-ilbēet kūllī yōom** *I saw him come (or coming) out of the house every day*. Another example of the similar function of the motive participle and the non-motive imperfect tense with **bi-** is provided by **ṣabilna ḡādliḡ f-issikka w-iḡna-mrawwahlin** *we met Ṣāliḡ in the street as (= wi) we were going home* and **ṣabilna (= ṣaabil + pronominal suffix -na) ḡādliḡ f-issikka w-iḡna-bnitkállim wayya bāḡḡ** *Ṣāliḡ met us in the street as we were talking together*. With the prefix **ḡa-**, there is little or no observable difference of use between motive and

non-motive verbs, thus **ṣūftu ḡayūxrug m-ilbēet** *I saw him about to leave the house* and **laṣēetu ḡayiktib iggawāab** *I found him about to write the letter*.

Like the tenses, the participle may be preceded by **kaan/yikūun** with corresponding differences in the time-reference of the whole; thus, **laṣma daxālt kan kāatib** (or **kan kāran**) **iggawāab** *he'd written the letter when I went in* and **ṣissittī kanit minadḡḡa** (or **kanit naḡḡūlt**) **ilbēet** *the woman had cleaned the house*. There is again difference of behaviour between motive and non-motive verbs, compare **kan kāatib iggawāab** *he'd written the letter* with **kan māaṣi f-iḡṣāarig** *he was walking in the street*; one says **kan nāazil dūyri lakin ma-nzilf** *he was coming down straight away but hasn't done so* but one cannot say ***kan kaatib iggawāab lakin ma katabūuf**, cf. **kan ḡayiktib iggawāab lakin ma katabūuf** *he was going to write the letter but hasn't done so*. Similarly with **yikūun**, compare and contrast **f-ilwāṣṣī dā-ykūun xargūn** *they'll be leaving then* and **f-ilwāṣṣī dā-ṭkun minadḡḡa** (or **naḡḡūlt**) **ilṣōḡa** *she'll have cleaned the room by then*, **f-ilwāṣṣī dā-ykūun xuruga** *they'll have left by then*, with **f-ilwāṣṣī dā-ṭkun bitudḡḡaf ilṣōḡa** *she'll be cleaning the room then*. In the pattern exemplified by **laṣēetu ḡāamil ṣūylu(h)** *I found he'd done his work*, **kaan** may be included or not before **ḡāamil** with little or no difference in meaning; frequently, however, when **kaan** is included, its inclusion will relate to the presence of a perfect tense form elsewhere in the context, thus **kāan ḡāamil** relates to **mīṣi** in such an exchange as **A. ṣilwālad mīṣi bādri léeh?** **B. laṣēetu kan ḡāamil ṣūylu-w ṣultilu ráwwulj.** *A. Why has the boy gone early? B. I found he'd done his work and told him to go home.*

It will be seen from the foregoing that *the greengrocer has closed* is a more literal translation of **ṣilbaṣṣaal ṣāaṣil** than *the greengrocer(s) is closed*; the corresponding passive participle **maṣṣūl** cannot be used with a noun of personal reference but cf. **ṣiddukkāan maṣṣūl** *the shop is closed*. As a rule the passive participle of this pattern is purely adjectival in function. In some contexts there is little or no difference between the use of this passive participle and the perfect tense of the derived forms in which the prefixes **ṣit-** and **ṣin-** are associated with the simple form of the verb, thus **ṣana ṣabilt innaggūar wi ṣālii maktābak maḡmūl** (or **itḡāmal**) *I met the carpenter and he told me your*

desk is (or has been) made; contrast the case of difference between *súft ifsibbáak maftúh* *I saw the window (was) open* and *súft ifsibbáak infátah* *I saw the window open (sc. of its own accord)*. In the majority of contexts the passive participle of the simple form of the verb tends to be preferred to the participles of the derived forms with the passive and intransitive prefixes *ʕit-* and *ʕin-*, thus *mármí* *thrown* rather than *mitrími*, *makbúub* *poured (out)* rather than *mitkább* or *minkább*; it should nevertheless be remembered that grammatical statements are generally statements of tendencies rather than watertight rules, and accordingly we cannot use, say, *mábní* for *mitbíní* in *mitbíní gáahiz ready-built*: in some contexts, moreover, and notably in association with *lissa*, the two participles are clearly differentiated, thus compare *Siddóoraʕ lissa malyáan* *the jug is still full with* *Siddóoraʕ lissa mitmíli* *the jug has just been filled*, *Siddukkáan lissa maftúh* *the shop is still open with* *Siddukkáan lissa mitfíth* *the shop has just been opened*, and *Silfustáan lissa mablúul* *the dress is still wet with* *Silfustáan lissa mitháll* *the dress has just been wetted (or got wet)*. Since *ʕit-* is usually a passive prefix, corresponding derived forms with and without the prefix may be considered passive and active respectively, i.e. *mináddaf* (active)-*mitnáddaf* (passive) *cleaned*, *migáawib* (active)-*mitgáawib* (passive) *answered*; this also applies to quadriliteral verbs, e.g. *miláxbat* (active)-*mitláxbat* (passive) *confused*.

The fact of two nouns following a participle or tense-form in a transitive construction, as in, say, *ʕáli-mkátib fátma-ggawáab* *Ali has made Fatima write the letter*, is readily assimilated by native speakers of English; the similarly constructed *ʕáli dāarib ilhéeʕa búhya* *Ali has painted the wall* (lit. *has struck the wall paint*) or *huwwa sáatig ilháblí nusséen* *he's cut the rope in two* (lit. *has cut the rope two halves*) tend to offer rather more difficulty, but more difficulty still is encountered with corresponding passive forms: cf. *Silhéeʕa maqráuba búhya* *the wall is (or has been) painted*, *Siggázma maqráuba warníif* *the shoes are (or have been) polished*, *Silzága mitkassára hitat* *the stick has been broken into pieces*, *Silxáttí mitʕássim ifnáas* *the line is divided into twelfths*. Cf., too, *Silsoodqa malyáana náas* *the room is full of people*.

The passive participle of what may be called "prepositional

verbs", i.e. those compounded of verb and particle, is invariable in such patterns as *ʕana laʕéetu mitgáawib ʕaléeh* *I found it (m.) had been answered*, *mahkúum ʕaléeha b-issigní tálat suhúur* *she's been sentenced to three months' imprisonment*, *Silblúus ilmasmúuh bliha* *the permitted currency*. Compare the similar structure of *maksúur li ʕáli ʕága* *one of Ali's sticks is broken*, which is paralleled by the (active) participle of the intransitive verb *daqar/yidliq* *to be lost* in *daqayif li ʕáli-ktabéen* *Ali has lost a couple of his books, two of Ali's books have been lost*.

OTHER MEANS OF TIME-REFERENCE

There are, of course, numerous means of time-reference outside and in association with the system of tenses and participles, with and without *kaan*, *yikúun*. Particularly noteworthy are

- (i) *zamáan* (unsuffixed) in, say, *zaman kanu-byihrásu-lfáhmí-f ʕafránhum* (formerly) *they used to burn charcoal in their ovens*, and *zamáan* + pronominal suffix in, for example, *zamánhum mísyu* *they came some time ago*, *law kúnna-mʕína sáayit ma ʕultílak*, *kan zamánna-hnáak dílawʕti* (a conditional sentence, q.v. *infra*) *if we'd gone when I said (to you), we'd have been there some time ago (or by now)*.
- (ii) the verbal form *báʕa* and the prepositional particle *li*, both pronominally suffixed, and the prepositional particle *min*, all three preceding a specific time-word; e.g. *ʕana mistanníik baʕáali núggí sáaga* *I've been waiting half an hour for you*, *baʕáali sitt úshur ma suftúuf* *I haven't seen him for six months*, *hiyya f-ilbéet laha saʕtéen* *she's been in the house (for) two hours*, *ʕáhlán, ma suftákʕi min zamáan hullo*, *I haven't seen you for a long time*.
- (iii) the auxiliary *ʕibʕa/-i/-u* (imperative) and *yibʕa*, etc. (imperfect), followed by the imperative and imperfect tense respectively, are used to mark future time; e.g. *gaḥḥíni-saaga sitta w-ibʕa hátli máyya súxna ʕasan ilhílaʕa* ¹ *call me at 6 o'clock and bring me hot water for shaving* (note that without *ʕibʕa*, the order would be for the water to be brought at once), *xúd, ʕadi-gnéeh ! w-ibʕa*

¹ *ʕibʕa* may be placed before the first imperative, i.e. *ʕibʕa gaḥḥíni-saaga sitta-w hátli máyya*, etc.

raggaḡūli (or **wi tibṣa-traggaḡūli**) **baḡdeen** *here's a pound ! you can return it to me later*, **ṣilsāḡsan innak tibṣa tisṣal ikkumsāari lamma yligi yūṭṭub ittazāakir** *you'd better ask the ticket-collector when he comes around asking for the tickets*. The use of the auxiliary is to be compared both with that of the prefix **ḡa-** and with that of the imperfect tense alone: **ṣāḡfaḡ kāam ?** and **ṣabṣ-āḡfaḡ kāam ?** *how much shall I buy ?* are both requests for instructions, e.g. from a business superior, as to action which, in the first case, is to be immediate and, in the second, not. Both contrast with **ḡāḡfaḡ kāam ?** *how much am I going to (have to) pay ?*, the most likely context for which is a bargaining-match in the market. **ḡa-** may be used with **yibṣa** but, as might be expected, **ḡabṣ-azūrku baḡdeen** *I'll call on you later* is a less definite, more remote undertaking than **ḡazūrku baḡdeen**.

CONDITIONAL SENTENCES

Ṣiza (or **ṣin** or **law**) **kūnti-trūḡḡ būkra**, **ḡaddīlak ilīlūs**

Ṣiza (or **ṣin** or **law**) **rūḡṭi būkra**, **ḡaddīlak ilīlūs**

law tirūḡḡ būkra, **ḡaddīlak ilīlūs**

All (seven) of the above possibilities relate to the translation *If you go to-morrow, I'll give you the money*. Of the three conditional particles **Ṣiza**, **ṣin**, and **law**, **Ṣiza** is the commonest. The main difference between the Arabic patterns above concerns the presence or absence of **kaan** (inflected for person, gender, and number) following the particle; moreover, if **kaan** is included, the following verb is in the imperfect but if **kaan** is omitted, the verb is in the perfect except after **law**, in which case either perfect or imperfect is permissible. Notice that the imperfect **yikūn** is never used after the conditional particles.

The second type of conditional sentence, involving difference of time-reference from the above, exhibits less variety of possible form: **Ṣiza** (or **ṣin** or **law**) **kūnti rūḡṭ imbāariḡ**, **kūnt iddētīlak ilīlūs** *if you had gone yesterday, I would have given you the money*. Egyptians brought up in the schools of traditional grammar may say that only **law** is possible in this context but in fact all three particles are currently used. In this type

kaan is best included after the particle and is invariably followed by the perfect tense, but an even more marked difference from the earlier type is the essential presence of **kaan** in the second clause. In the example given, since the context relates to money which was not actually handed over, **ḡaddīlak** is possible for **ṣiddētīlak** in the second clause, i.e. **ṣana kūnti ḡaddīlak ilīlūs** *I was going to give you the money*, but in the great majority of cases the perfect tense is necessary after the second **kaan**, as in **Ṣiza kūnti ḡēt imbāariḡ**, **kūnti ṣūṭṭi ḡāli** *if you'd come yesterday, you'd have seen Ali*. **law**, especially followed by the particle **ṣinn**, is sometimes used for greater emphasis, e.g. **law ṣinnak kūnti ḡēt imbāariḡ**, **kūnti ṣūṭṭi ḡāli** *if ONLY you'd come yesterday, etc*. Other practice examples are: **law kunna-mṣlīna sāaḡit ma ṣultīlak**, **kunna-ḡṣlīna-hnāak dilwāṣṭi** *if we'd left when I told you, we'd have been there now*, **law kūnti ṭulabtāha minni**, **kūnt iddethāalak** *if you'd asked me for it, I'd have given it to you* and, of the first type, **Ṣiza nazzilt ittāman ṣuḡāyya**, **yimkin aṭṭiri** *if you brought the price down a bit, I might buy*.

A conditional particle may introduce a nominal clause in the manner of English *if, whether*, e.g. **ṣisṣālu-za kan miggāwwiz** *ask him if he's married*; this, of course, is not an example of the two types of conditional sentence that have been considered above, and the occurrence of the participle (**miggāwwiz**) should be noted and also the fact that **kaan** is essential. With a following tense form, **Ṣiza** as well as **kaan** may be omitted, cf. **ma-yḡimmīṣ (iza) ḡūm walla ma ḡūṣ** *it doesn't matter whether they come or not*.

The use of **kaan** following the "optative" particle **yarēet** in, say, **yarēet kūnt aḡraf innūḡḡ ḡayṭiḡ walla lāṣ** *I wish I knew whether they are coming or not* is reminiscent of that in the conditional sentences above.

VERB-SEQUENCES

Verbal forms often immediately succeed each other where in English a linking "and" or a device of rhythm or intonation corresponds; the total verbal complex in Arabic is frequently unitary in the manner of, say, "try and do" or "go and tell" in, for example, "he's gone and told him." Arabic imperative

examples are: **xúd israb!** *take and drink!*, **taḡáalu-ṣṣúdu!** *come (pl.) and sit-down!*, **rúuh ráwwah!** *go on home!*, **rúuh ṣáblu dílwáṣṣi!** *go and see him now!*, **xúdu-ṣrábu(h)!** *take it and drink it!*, **xúd ikkitáab waddíih l-axúuk!** *take the book (and take it) to your brother!*, **rúuh indah innagḡdar yiigi-yṣállah ilbáab!** *go and tell (lit. call) the carpenter to come and mend the door!*

The maximum number of such forms is five, as in the imperfect example **tihībī tligi tiṣúum nírúuh níḡdur ḡáli?** *do you want to come and (lit. come and get up and go) visit Ali?*, in which it will be seen that a change of person is involved between the first and second parts of the sequence; a partial sequence without change of person is probably limited to a maximum of three forms as in the example. In long sequences of this kind a verb of motion is almost certain to appear. Examples involving the perfect tense are (**ṣihna ṣáwwil ma-btadéena níṣṭáyal**) **gum ḡaṭṭalúuna** *(as soon as we started working) they came and interrupted us*, **ḡáli ṣáam tlig ḡaab ikkitáab Ali** *went off to fetch the book*.

The verb **ṣaam**, **yiṣúum** (elsewhere *to stand up*) frequently occurs in these sequences of verbal forms and has already been illustrated. **ṣáam qarábni** *he hit me* is reminiscent of the jocular English *he upped and hit me*, but that **ṣaam** forms one piece with the following verb and that the meaning of the verb elsewhere is irrelevant to the total piece is shown by the fact that, say, **ṣúmti nímt** = not only *I went off to bed* but also in the appropriate context *I fell asleep*. **ṣaam** serves to punctuate or mark off incidents as they are related as in, say, **miṣlīt ṣam ḡáṣni** *I started off but he stopped me* and is especially common in this narrative function in association with **ṣaal** *he said*, e.g. **ḡéh wi ṣállí . . . ṣúmt ana ṣultílu(h) . . . ṣam irráagil ṣállí . . .** *he came up and said to me . . . whereupon I said to him . . . then the man said to me . . .*

SOME IRREGULAR VERBS

The perfect and imperfect tenses and the imperative of four commonly occurring verbs which do not conform to the standard pattern are as follows:

SOME IRREGULAR VERBS

kal, yáakul <i>to eat</i>			xad, yáaxud <i>to take</i>		
	Perfect	Imper- fect	Impera- tive	Perfect	Imper- fect
Sing.	kal (he)	yáakul		xad yáaxud	
	kálit (she)	táakul		xadt táaxud	
	kalt (you (m.s.))	táakul	kul	xadt táaxud	xud
	kálti (you (f.s.))	tákli	kúli	xádti táxdi	xúdi
	kalt (I)	ṣáakul		xadt ṣáaxud	
Pl.	kálu (they)	yáaku		xádu yáxdu	
	káltu (you)	táaku	kúlu	xádtu táxdu	xúdu
	kálna (we)	náakul		xádna náaxud	

Note

dt in **xadt**, **xádti**, and **xádtu** is pronounced tt, i.e. **xatt**, **xátti**, and **xáttu**. Initial t of the perfect suffixes often has special implications as to pronunciation; cf. **ṣaḡádt** (pronounced **ṣaḡátt**) *I/you sat down*, **ṣimbagútt** (pronounced **ṣimbagútt**) *I was/you were pleased*.

ṣidda, yiddi <i>to give</i>			ḡéh, ¹ yligi <i>to give</i>		
	Perfect	Imper- fect	Impera- tive	Perfect	Imper- fect
Sing.	ṣidda (he)	yiddi		ḡéh yligi	
	ṣiddit (she)	tiddi		ḡat tligi	
	ṣiddéet (you (m.s.))	tiddi	ṣiddi	ḡeet tligi	
	ṣiddéeti (you (f.s.))	tiddi	ṣiddi	ḡéeti tligi	
	ṣiddéet (I)	ṣáddi		ḡeet ṣáagi	
Pl.	ṣiddu (they)	yiddu		ḡum yligu	
	ṣiddéetu (you)	tiddu	ṣiddu	ḡéetu tligu	
	ṣiddéena (we)	níddi		ḡéena níligi	

Note

There is no imperative of **ḡéh**, **yligi**; cf. **taḡáala/taḡáli/taḡáalu** *come (here)!* **gaa-** and **guu-**, not **ḡéh** and **ḡum**, are used when a suffix follows, e.g. **ḡáani** (or **ḡáli**) *he came to me*, **ma ḡúuf** *they didn't come*.

¹ Or **ḡih**.

Etymologically, hollow and weak verbs are those with **y** or **w** as 2nd and 3rd radical respectively. Verbs with **y** as 1st radical do not occur and those with **w**, e.g. *wīṣil*, *yīwṣal* to arrive, are regular with two exceptions, viz. *wīṣiṣ*, *yūṣaf* to stop and *wīṣiḡ*, *yūṣaḡ* to fall, in the imperfect tense of which **w** is dropped and the vowel of the first syllable is **u**; thus

	Imperfect	Imperative
Sing.	<i>yūṣaf</i> (he)	
	<i>tūṣaf</i> (she)	
	<i>tūṣaf</i> (you (m.s.))	<i>Ṣūṣaf</i>
	<i>tūṣaṣi</i> (you (f.s.))	<i>Ṣūṣaṣi</i>
	<i>Ṣāṣaf</i> (I)	
Pl.	<i>yūṣafu</i> (they)	
	<i>tūṣafu</i> (you)	<i>Ṣūṣafu</i>
	<i>nūṣaf</i>	

Note

i is sometimes heard for **u** in the first syllable of these verbs.

VERB + PRONOMINAL SUFFIX

The addition of pronominal suffixes to verbs involves differences of pronunciation, especially in the matters of vowel-length and accentuation, between the suffixed and unsuffixed forms. As has already been remarked above, final vowels are lengthened when a suffix is added, e.g. *fiḥmu-fiḥmūh* they understood it/him, *fiḥmūha* they understood it/her, *fiḥimti-fiḥimtina* you (f.s.) understood us. Final **-h** of the 3rd pers. sing. masc. suffix is not always pronounced but the final accented long vowel is retained, i.e. *fiḥmū*. Again as with nouns, the "extra" vowel will vary with the suffix, e.g. *fiḥimtina* you (m.s.) understood us, *fiḥimtāha* I/you (m.s.) understood her, *fiḥimtūhum* I/you (m.s.) understood them.

Do not confuse the verbal tense suffix **-u** (2nd and 3rd pers. pl.) and the pronominal suffix **-u(h)** (3rd pers. sing. masc.); cf. *kātabu* either they wrote or he wrote it, *bitiḡrāfu* either you (pl.) know or you (m.s.) know him or she knows him.

The particle **li** + pronominal suffix is often added to verbs and has similar implications as to the placing of the accent in comparison with corresponding unsuffixed forms; cf. *ṣismah* excuse, forgive I, *ṣismahli* excuse me I, *ṣismahli* excuse (f.s.) me I

The following series of **li**-forms suffixed to verbs will be seen to differ from that given above under **Particles**: **li**, **lak**, **lik**, **lu(h)**, **liha**, **lina**, **luku(m)**, **luhum**. If the "I-piece" consists of two syllables, i.e. **liha**, **lina**, **luku(m)**, **luhum**, and if the verbal form ends in a consonant, then **liha**, **lina**, etc., are treated as separate words from the point of view of accentuation, e.g. *ṣismah liha* excuse us! If, on the other hand, the verb ends in a vowel, then the vowel following **li** is elided and the whole complex of verb + **li**-piece treated as one word, e.g. *ṣismahli* excuse (pl.) us!, *ṣismahliha* excuse (f.s.) her!

Double suffixation

It is quite common for both a pronominal suffix and an **li**-piece to be added in that order to a verb, in which case the same rules of accentuation as those given in the preceding paragraph obtain. This feature is especially frequent with **ṣidda**, **yiddi** to give, e.g. *ṣiddihāli* give it (f.) to me I, *ṣiddihli* give it (m.) to me I, *ṣiddetūha* either I/you (m.s.) gave it (m.) to her or you (pl.) gave to her, *ṣiddetūhālu(h)* I/you (m.s.) gave it (f.) to him, *ṣiddetūhum* I/you (m.s.) gave them to them. Other examples are *hathāliha* bring it (f.) to her I, *ṣimlahūmlu(h)* fill them for him I, *ṣimlahāluhum* fill it (f.) for them I, *ṣimlāahum* fill them for them I

THE VERBAL NOUN

Verbal nouns of the simple form of the verb are of more than one pattern; *ḡarb* striking, *ṣarb* drinking, *ḡamal* doing, *ḡuxūl* entering, are examples, among which *ḡarb* illustrates the commonest pattern. Patterns of derived forms are fixed; where plural forms of the verbal noun occur, these are regularly in **-aat**, e.g. *taḡlimaat* instructions, *miḡaksaat* quarrels. Derived patterns, illustrated by regular verbs, are as follows:

Verb (Perfect)	Verbal Noun
<i>ḡāllim</i> (he taught)	<i>taḡlim</i> (pl. <i>taḡlimaat</i>) teaching, instruction
<i>ḡāakis</i> (he quarrelled)	<i>miḡaksa</i> (pl. <i>miḡaksaat</i>) ¹ quarrelling, quarrel

¹ There is a tendency among educated speakers to use **mu-** for **mi-** as the prefix in verbal nouns of this form, cf., too, *muṣāwra* consultation. The loan-word *munāwra* manoeuvre exhibits the same pattern.

Verb (Perfect)	Verbal Noun
Siqtiraf (he confessed)	Siqtiráf (pl. Siqtiráfáat) <i>confessing, confession</i>
Sinfágar (it exploded)	Sinfígáar (pl. Sinfígáarát) <i>exploding, explosion</i>
Sistáglim (he inquired)	Sistiqlám (pl. Sistiqlamáat) <i>inquiring, inquiry</i>
Sikkábbar (he was self-satisfied)	takábbur <i>self-satisfaction</i>
Siṭṭáahim (he came to an understanding (with))	tafáahum <i>understanding</i>

Note

There is no **Siṭ-** form corresponding to **Sinfígáar**.

In the derived forms characterized by gemination of the second radical, by the infixation of long **aa**, and by the infixation of **t**, the verbal nouns of weak verbs end in **-iya**, **-ya**, and **-a** respectively, e.g. **tasniya** *seconding, supporting* (**sánna**, **yisánni** *to second, support*), **minádyá** *calling* (**náada**, **yináadi** *to call*), **Siṭṭida** (**Siṭṭáda**, **yibṭidi** *to begin*). The verbal noun of weak verbs is only common in these forms. The consonant **y** appears in the verbal noun of hollow verbs when in the form derived by the infixation of **t**, e.g. **Sixtiyáar** *electing, election* (**Sixtáar**, **yixtáar** *to elect*).

The verbal nouns of the "colour" verbs and quadriliteral verbs are of the patterns illustrated by **Siḥmirdáar** *turning red, blushing* (**Siḥmárr**, **yihmárr** *to redden, blush*) and **laxbája** *muddling, muddle, confusion* (**laxbaṭ**, **yiláxbat** *to muddle, confuse*).

In accordance with the rule that a noun may not be defined more than once, when the verbal noun governs either two nouns or a pronominal suffix and a noun then the particle **li** must be included between the two; e.g. **qárbu l-ilḡiyáal b-iṣṣaklída muṣ kuwáyyis** *his beating the children like that isn't right*, **kitábt** (< **kitáaba**) **ilwálad l-iggawáab yámda giddan** *the boy's writing of the letter is completely illegible*.

Certain verbal nouns of the simple form are similar to collective nouns in that they may be suffixed with **-a** and **-aat** when reference is to the number of times an action is performed, e.g. **qarábtu qárba gámda ṣáwi** *I gave him a really terrific blow*, **qarábtu tálat qarbáat ḡala wiṣṣu(h)** *I hit him three*

times on his face. In this intensive use the verbal noun usually follows a given tense-form of the same root.

Further examples of the verbal noun are as follows:

xad wáṣṭi ṭawīl fi ḡamálha laṭlifa b-iṣṣaklída (verbal noun **ḡamal**) *he took a long time to make it (f.) as nice as that*, **ṣiḥ māanig min ṣuḡáadi hína ?** (**ṣuḡáad**) *is there any objection to* (or *do you mind*) *my sitting here ?*, **ṣana-smiḡṭi ḡan muṣablítu maḡa báḡḡ** (**muṣábla**) *I heard of your meeting* (or *that you had met*) *each other*, **ma baḥibbif migiyyu hína-ktlir** (**migiyy**) *I don't like him* (or *his*) *coming here a lot*, **Siḥmáṣyi-f wuṣṭ iṣṣáarig xáṭar ḡaléek** (**maṣy**) *it's dangerous* (for you) *to walk in the middle of the road*, **huwwa miḡṭimid ḡala-mṣaḡdithum lú(h)** (**muṣáḡda**) *he's counting on them* (or *their*) *helping him*, **ma fiṣ ṭáyda m-ilḡidáal** (**ḡidáal**) *it's no use arguing*.

THE PHRASE- AND CLAUSE-MARKERS Ṣilli AND Sinn

Ṣilli usually introduces an adjectival (relative) phrase, less commonly a nominal one; **Sinn** introduces a subordinate nominal clause only.

Ṣilli

Ṣilli is to be seen within the total context of "definition" (see above). By joining either of the sentences **biyízḡal bisúrḡa** *he loses his temper quickly* or **yistaháṣṣ ittarṣiya** *he deserves promotion* to **huwwa ráagil** *he is a man* we obtain the new sentences **huwwa ráagil biyízḡal bisúrḡa** *he is a man who loses his temper quickly* and **huwwa ráagil yistaháṣṣ ittarṣiya** *he is a man who deserves promotion*, in the English translation of which the relative *who* is required to introduce the qualifying phrase. Now, if the same original sentences are joined to **huwwa-rráagil** *he is THE man*, then **Ṣilli** is necessary in Arabic, i.e. **huwwa-rráagil illi-biyízḡal bisúrḡa** *he is the man who loses his temper quickly* and **huwwa-rráagil illi yistaháṣṣ ittarṣiya** *he is the man who deserves promotion*. **Ṣilli** is necessary if the preceding noun is defined. This is reminiscent of noun-adjective agreement with and without the article as in **ráagil ṭawīl** *a tall man*, on the one hand, and **Siṣráagil iṭṭawīl** *the tall man*, on the other; compare similarly **ḡaḥibna-lmáḡri** *our Egyptian friend* and **ḡaḥibna-lli tiḡraṭáuh** *our friend whom you know (him)*.

In fact, **Ṣilli**, the definite article **ṣil**, and other such "definers", occur in different, that is mutually exclusive,

grammatical contexts. *Ṣilli* introduces an adjectival (relative) phrase, which, in the corresponding indefinite context, either (i) begins with a verb or (ii) consists variously of a prepositional phrase or an adverb. The verbal form *biyṣālli*, for example, behaves adjectivally in, say, *rāgil biyṣālli a man saying his prayers*, which should be compared with *fiḥ rāgil biyṣālli a man is saying his prayers* (or *there is a man saying his prayers*) and, more particularly for the present purpose, with the definite *Ṣirrāgil illi biyṣālli the man (who is) saying his prayers*. Parallel to the difference between *rāgil biyṣālli* (indefinite) and *Ṣirrāgil illi biyṣālli* (definite) is that between, say, *rāgil ʿa-lbāab ʿāyzaḳ* (indefinite) *a man at the door wants you* and *Ṣirrāgil illi ʿa-lbāab ʿāyzaḳ* (definite) *the man at the door wants you*, in which *ʿa-lbāab* is a prepositional phrase qualifying *rāgil*.

In certain contexts not only the presence or absence of the article with the noun but also a difference of prepositional particle in the prepositional phrase relates to the indefinite-definite distinction. It is possible for *Ṣirrāgil illi min māḡr* (definite) *the man from Cairo* to correspond to *rāgil min māḡr* (indefinite) *a man from Cairo* but the more usual definite form is *Ṣirrāgil bitaḡ māḡr*, in which *bitaḡ* marks the definite nature of the adjectival phrase in the same way as *min* characterizes the indefinite *min māḡr*. A similar distinction to that between *min* and *bitaḡ* holds between *bi* and *Ṣābu/Ṣumm* in, say, *wālad bi bālṭu* (indefinite) *a boy in a coat* and *Ṣilwālad abu bālṭu* (definite) *the boy in a coat*; *Ṣābu* is used when the antecedent is masculine, as in the example given, while *Ṣumm* relates to a feminine context, e.g. *Ṣissāḡa-lfāḡḡa Ṣummī Ṣāstik ḡild the silver watch with a leather strap*.

The vocative context, marked by the vocative particle *ya*, should be specially noticed. It has been said that a noun may not be defined more than once and this is borne out in the vocative example *ya wālad ya ṭawīl I say, the tall young man there!*, wherein the occurrence of *ya* excludes the definite article, cf. *Ṣilwālad iṭṭawīl the tall young man*. In the case of noun + adjectival phrase, however, not only is *ya* repeated before each element in the manner required by the definite concord pattern but also *Ṣilli*, *bitaḡ*, or *Ṣābu* remain to mark the phrasal nature of the second element, e.g. *ya rāgil ya-lli*

biṭṣālli¹ I say, the man there saying his prayers!, *ya wālad ya ṭawīl ya-lli-hnāak I say, the tall young man over there!*, *ya rāgil ya-btaḡ māḡr I say, you from Cairo!*, *ya wālad y-abu bālṭu I say, the boy in the coat!*

To sum up, attention should be paid particularly to difference of grammatical types as follows:

Indefinite	Definite	Definite-Vocative
<i>rāgil ṭawīl</i>	<i>Ṣirrāgil iṭṭawīl</i>	<i>ya rāgil ya ṭawīl</i>
<i>rāgil biyṣālli</i>	<i>Ṣirrāgil illi biyṣālli</i>	<i>ya rāgil ya-lli biṭṣālli</i>
<i>rāgil min māḡr</i>	<i>Ṣirrāgil bitaḡ illi min } māḡr</i>	<i>ya rāgil ya-btaḡ } māḡr</i> <i>ya-lli min }</i>
<i>rāgil bi bālṭu</i>	<i>Ṣirrāgil abu bālṭu</i>	<i>ya rāgil y-abu bālṭu</i>

The above patterns are to be distinguished from that of the nominal sentence and of the sentence pattern comprising definite noun + verb:

<i>Ṣirrāgil ṭawīl</i>	<i>the man is tall</i>
<i>Ṣirrāgil biyṣālli</i>	<i>the man is saying his prayers</i>
<i>Ṣirrāgil min māḡr</i>	<i>the man is from Cairo</i>
<i>Ṣirrāgil bi bālṭu</i>	<i>the man is in a coat</i>

In *fiḥ*-type sentences it is the indefinite noun-adjective phrase which follows *fiḥ*:

<i>fiḥ rāgil ṭawīl ḡūwwa</i>	<i>a tall man is inside</i>
<i>fiḥ rāgil biyṣālli ḡūwwa</i>	<i>a man is saying his prayers inside</i>
<i>fiḥ rāgil min māḡrī ḡūwwa</i>	<i>a man from Cairo is inside</i>
<i>fiḥ rāgil bi bālṭu ḡūwwa</i>	<i>a man in a coat is inside</i>

Ṣilli is also used without a preceding noun and in the manner of English *he who*, *those who*, *that which* to introduce a nominal phrase or clause, e.g. *Ṣilli ʿandūhum filūs ʿandūhum nufūz those with money have influence*, *hāat illi fiḥ, ma ʿaléḥf never mind (= ma ʿaléḥf), fetch what there is*, *hāat wāḥid m-illi (= min + Ṣilli) fōoṣ iṭṭarabéeza bring one of those (which are) on the table*, *xūd ill-linta ʿāyzu(h) take what you want*. It is similarly used following the interrogative particles *miin* and *ʿeēh*, as in *miin illi wāaṣif hināak? who is that standing over there?*, *ʿeēh illi ʿāawiz tiḡrūfu(h)? what is it (that) you want to know?* and, following the demonstrative pronoun, as in *dā-ll-ana ʿāwzu(h) that's what I want*.

With a definite antecedent, including demonstratives, the use of the 3rd person pronominal forms *hūwwa/hīyya/hūmma*

¹ Notice the 2nd person verbal form.

in association with following *ṣilli* characterizes a type of nominal sentence which is to be contrasted with the adjectival phrase. Compare *ṣilṣālam huwwa-lli dāḡ* *it's the pen which has been lost* and *ṣilṣālam illi dāḡ* *the lost pen*, also *ḡiyāal ḡāsan ḡumma-lli bārra* *it's Hasan's children (who are) outside* and *ḡiyāal ḡāsan illi bārra* *(those of) Hasan's children (who are) outside*. Contrast should also be made between sentence types with and without (*huwwa*/etc. + *ṣilli*), for example between the above *ṣilṣālam huwwa-lli dāḡ* and *ṣilṣālam dāḡ* *the pen has been lost*. The two patterns are used in somewhat different circumstances; *ṣilṣālam dāḡ* would as a rule open a conversation, while its counterpart containing *huwwa-lli* would tend to be contrastive and to constitute a reply to another speaker. Other examples illustrating (*huwwa*/etc. + *ṣilli*) in association with a preceding demonstrative, pronominal and adjectival, are *da huwwa-lli ḡarḡbni* *he's (or that's) the one who hit me*, *ṣilbēet da huwwa-lli kūnna sakniin fihi* (or *da-lbēet illi kūnna sakniin fihi*) *that's the house we used to live in*.

A number of examples in the preceding paragraphs have contained an important feature already illustrated without comment elsewhere but particularly common in association with adjectival phrases, both definite and indefinite. A "conjoint" relationship between the noun and its qualifying phrase is indicated by the presence in the phrase of a pronominal suffix agreeing with the noun; the same device may also serve to link sentence-clauses. The presence or absence of the pronominal suffix often corresponds to such an English difference as that between, on the one hand, *whom* and *whose* and, on the other, *who*. "Conjoint" relationship covers the case of, say, *ṣahr* and *ismu* in *biyḡiggu-f ṣāhr ismu-lḡugga* *they go on pilgrimage in a month called (lit. its name is) Al-Hugga*, as well as those of *ḡarabīyya* and *ṭalabtāha* in *ṣilḡarabīyya-lli ṭalabtāha mawḡūda* *? is the car I asked for ready?*, and of *wāṣṭ* and *fihi* in *ṣēeh ṣānsab wāṣṭi ṣāṣḡar aṣūufu fihi* *? what's the best time (at which) I could see him ?* Further examples are:

Indefinite

zuhriyyāat ḡalēeha nāṣṣ *engraved flower-vases (lit. flower-vases on them or on which engraving)*, *fihi wāḡḡid bārra ḡāndu ṣākwa* *there's someone outside with a complaint, ṣūlli ḡala tāman*

kūlli ḡāaga-ṣtarētha *tell me the price of everything you bought*, *ḡandīna ṣūyli-ktīr lazim niḡmilu(h)* *we've a lot of work to do*, *ḡaṣṭiri-ṣwāyyit ḡaḡāat abḡātha ḡadānya-l ṣaḡḡḡābi* *I'm going to buy a few things to send as presents to my friends*, *fihi sanadīṣ būḡṭa mawḡūḡa makṭūub ḡalēeha* "mustāḡḡil" *there are special post-boxes marked "Express" (or with "Express" written on them)*.

Definite

ḡḡḡbi-lli bēetu f-ilḡāyy igḡidīd *my friend whose house is in the new quarter*, *ṣaḡō-rṣāḡil illi ṣultīlak ḡalēeh* *there goes the man I told you about*, *ṣāadi-rṣāḡil ill-inta ḡāwzu(h)* *there's the man you want*, *ḡāḡabak ikḡitāab illi warretūlak imbāariḡ ?* *did you like the book I showed you yesterday ?*

Ṣinn

The nominal clause introduced by *Ṣinn* that occurs most frequently as a subordinate object-clause following one of a series of verbs including *ṣimīḡ*, *yīmaḡ* *to hear*, *ṣiftākar*, *yiftīkir* or *ṣann*, *yizūnn* *to think, believe*, *ṣaaf*, *yifūuf* *to see*, *ḡirif*, *yīḡraf* *to know*, *ṣaal*, *yifūul* *to say*, *xaaf*, *yixāaf* *to fear*, e.g. *ṣimīḡt innī ḡāli (ḡa)yifūḡal būkra* *I hear(d) (that) Ali is arriving to-morrow*, *ṣaftīkir inn ilwālad rāḡḡ ilbēet* *I think the boy went home*, *ṣazūnn innī ḡandūhum fīlūus kitīr* *I think they've got a lot of money*, *nifriḡ innī ma ḡātṣi fihi* *let's suppose there isn't any more*.

Ṣinn is followed, where appropriate, by the pronominal suffixes, not by the independent pronouns; e.g. *ṣaftīkir innu rāḡ ilbēet* *I think he went home*, *ṣaftīkir innak ḡāariṣ ill-āna ḡaṣulūlak* *I think you know what I am going to say to you*, *huwwa biyṣūul innu-tnāṣal lakim aftīkir innu-trāṣad* *he says he's been transferred but I think he's been dismissed*, *huwwa ḡayyāan b-ilḡḡḡba w-ana xāayif innu yīḡd-axūuh iḡḡuyāyyar* *he's got measles and I'm afraid he'll give it to (lit. infect) his young(er) brother*. The demonstrative pronoun may be similarly suffixed to *Ṣinn* as in *ṣana ma kūntīḡ ḡāariṣ innīda kan ittartīb* *I didn't know that was the arrangement*.

Ṣinn also occurs after a few impersonal verbs such as *yīḡḡar* in, say, *yīḡḡar innī fihi fāyda minnu(h)* *it seems there's some point in it*, but, although post-verbal occurrence of *Ṣinn* is by far the most frequent circumstance, it is nevertheless possible

for the particle to occur without a preceding verbal form¹; e.g. *šana maḥṣūṭ innak gēet I'm pleased you came*, *šinta mutašakkid innak muṣ ḡawzu(h) ? are you sure you don't want it ?*, *mūṣ min ilmuḥtāmal innu ḥayṭiḡi ḥina būkra it's unlikely he'll come here to-morrow*, *šilšāḥsan innīna-nrūuḥ ḥādri it's best for us to go early*, *šilšimāan maḡnāah inn ilwāaḥid yīšāamin bi-llāah the meaning of faith is that one believes in God*, *muhimmi šāwi-nnī kullī wāaḥid yitbaḡ nizāum ilmurūur it is very important that everyone should (or for everyone to) follow the rule of the road*, *šilyarāba-nnī ma ḥiṣ ṣākk innak bitšūul ilḥāṣṣ the extraordinary thing is that there's no doubt you're telling the truth*.

NEGATION

The means of negation are :

- (1) a negative particle variously pronounced *muṣ* or *miṣ* not which precedes the word, phrase, or clause negated ;
- (2) a "split" negative (of the French *ne ... pas* type) in which a particle *ma* precedes and *ṣ* is suffixed to the word negated ;
- (3) *la ... wala ... neither ... nor ...*

These particles are distributed as follows :

- (1) is used

- (i) with nouns, adjectives, participles, adverbs, prepositional phrases, clauses, etc., and especially within the framework of the nominal sentence; e.g. *mūṣ ilwālad-not the boy*, *mūṣ bi šūrḡa kida not so fast*, *mūṣ min ixtiḡāḡi it's not (of) my responsibility*, *šana miṣ fāaḥim da b-izzābṭ I haven't understood that properly*, *šihna fūšara, miṣ ayniya we're poor, not rich*, *mūṣ baṣṣi kida that's not all or not only that*, *šiggazmāadi miṣ ḡala šāddi these shoes don't fit me*, *šilhukūuma w-iggēeṣ mūṣ qiddi bāḡḡ the government and the army are not opposed to one another*, *šilšūṭa di liṣsa xāḡra-šwayya, miṣ mistiwiyya this tomato is still a bit green, it's not ripe*, *dī muṣ ill-ana ḡawzu b-izzābṭ this isn't exactly what I want*, *dī miṣ šāwwil mār-ra-tšūlli ḡalāada this isn't the first time you've told me about it*.

- (ii) with the verbal auxiliaries of participial form, e.g. *ḡāawiz, lāazim, mūmkin*; e.g. *muṣ ḡāawiz tāakul ?*

¹ sc. tense-form.

don't you want to eat ?, *muṣ lāazim tiṣṭiri you don't have to buy*, *muṣ mūmkin ṡṭlaṣ dūwaṣṭi I can't come out now*.

- (iii) with a following imperfect prefixed with *ḥa-*, e.g. *miṣ ḥāšdar ašūufak būkra I'm not going to be able to see you to-morrow*, *šin ma-ṣribtiš iddāwa, miṣ ḥaṭxiṣ if you don't take the medicine, you won't get better*, *šinnāas ilmaḡriyyin miṣ ḥayāku-w yīṣrābu-w ḥūroma ṣaḡḡlin the guests aren't going to eat and drink standing up*.

- (2) is used

- (i) with verbal forms other than the imperfect prefixed with *ḥa-*, e.g. *ma-tšūṣi ṣāktar min arbiḡin kiṭlu f-iṣṣāḡa don't drive at more than 40 kilometres an hour*, *ma-txāṣi ! ma yīṣḡirṣi yidḡak ḡalāyya don't worry, he can't get the better of me*, *ma-ṣṭikirṣ innak ḥaṭilšāaha ḡāḡba I don't think you'll find it difficult*, *ma-šḡirtiš āaḡi f-ilmaḡāad I couldn't arrive on time*, *da sušāal ana m-ašḡarṣ aḡāawib ḡalēeh that's a question I can't answer*, *ma ḡaṭṭiṣ ḡilāawa ḡaṣan ma-byiṣṭayāṣi-kwāyis he hasn't had a rise (lit. a rise has not come to him) because he doesn't work well*, *šūllu ma-yḡiṣ tāani tell him not to come again*.

Notes

- (a) There is no special imperative form in the negative context; the appropriate imperfect forms are used.
- (b) *ṣ* is always last in a group of suffixes added to a verbal form. As in the case of other suffixes, the addition of *ṣ* implies the lengthening of a preceding vowel, e.g. *ma katabūṣ* either *they didn't write* or *he didn't write it*; contrast *ma katabūḥ* with *ma katabūḥṣ* *they didn't write it*. The "extra" vowel will frequently appear before *ṣ* in order to obviate a sequence of three consonants, e.g. *ma rūḥtiṣ I didn't go*.
- (c) A maximum of three suffixes—excluding those of the tenses—may be added *en bloc* to a given form. Such a block consists of (pronominal suffix + (li + pron. suff.) + *ṣ*) and is illustrated by *ma baḡathaaliṣ he didn't send it (iem.) to me*, of which *ma baḡathāaṣ liyya* is an alternative form. The second alternative containing the independent (li + suffix)

form is essential in some contexts, probably for rhythmic reasons, e.g. **ma raggaḥāaf liyya** *he didn't return it to me* (not ***ma raggaḥaaliif**).

- (d) **fi** is sometimes heard for **f** before pause, e.g. **ma waṣṣaḥāafi** or **ma waṣṣaḥāaf** *he didn't drop it* (fem.). Further research may establish a connection between **fi** and feminine contexts but for practical purposes **f** may always be used.
- (e) The forms **gaa** and **guu** for **geh** and **gum** are used with **f** as with other suffixes, e.g. **ma gāaf** *he didn't come, hasn't come*, **ma gūuf** *they didn't come, haven't come*.
- (f) In the perfect tense of doubled and weak verbs, **-at-** not **-et-** appears in negative forms containing pronominal suffixes, e.g. **ṣana/ṣinta ma ḥabbatūf** *I/you (m.s.) didn't like it*, **ṣinta ma kawatūf** *you haven't ironed it*.
- (ii) with verbal auxiliaries other than those at (i) (ii), i.e. both those of verbal form, as **yimkin**, **yigūuz**, and also **bidd-**, **nifs-**, **ṣagḍ**, and **yuraḍ**, e.g. **ma yimkinfi ḥāddi yūdxul min yēer tazkūra** *no one can go in without a ticket*, **ma-yguzlāk f** *you may not*, **ma biddūuf yirāwwah** *he would rather not go home*.
- (iii) with the pronominally suffixed particles **ḥand**, **maḡa**, **li**, and **fi**, e.g. **ma ḥandīnāaf wāṣṭi-ktīr** *we haven't much time*, **ma-mḡāḥfi-flūus yidfāḡ tāman ilṣākl** *he hasn't any money to pay for (the price of) the meal*, **ḍa ma lūuf māḡna xḍolig** *it doesn't make (lit. it hasn't any) sense at all*, **ṣilṣooḍa ma fiḥāaf ṣabablik kifāaya ḡaṣan ittahwiya** *there aren't enough windows in the room for ventilation*.

Notes

- (a) Of the particles which, pronominally suffixed, so frequently translate English *to have*, **ḥand**, **maḡa**, and **li** are associated with **ma -f**, and so contrast with **wayya**, which is negated with **muf** (or **mif**), i.e. **mif wayyāaya** *I haven't (got it)*, not ***ma wayyayaaf**.
- (b) With **maḡa** and **li**, **ii** is used in the first pers. sing. negative, i.e. **ma-mḡiif**, **ma liif** (contrast **maḡāaya** and **liyya**); **maliyyāaf** occurs, but rarely.
- (c) The vowel of the particle is elided in **ma l(a)ḥāaf**, **ma l(i)ktīf**, **ma l(u)ḥūmf**, **ma l(u)kūmf**, **ma l(i)nāaf**, **ma m(a)ḡiif**, **ma m(a)ḡāk f**, **ma m(a)ḡakīf**, etc.

- (d) **ma ḡalēhf** *never mind, it doesn't matter* is an example of a form which occurs only in the negative; other examples are the impersonal verbals **ma-yḥimmiif** *it doesn't matter, it's unimportant*, **ma-yḡāḥḥiif** *it's impossible*. Notice, too, the use of **ma ḡaḍf** (pronounced **ḡaṭf**) and **ma ḡaḍiif** in, say, **ma ḡaṭfi fiḥ** *there isn't any more*, **ṣikkōora ma ḡaḍiif** *bitnūṭfi-kwāyis* *the ball doesn't bounce properly any longer*.
- (iv) as the negative form of **fiḥ** *there is/are*, e.g. **ma fiif māḡna-l lintizāur** *there's no point in waiting*, **ma fiif luzūum l-izzāḡal** *there's no need to be angry* (lit. *for anger*), **ma fiif** *there isn't any*, **ma fiif ḡandīna** (or **ma ḡandīnāaf**) **bēeq l-ilfuṭūr** *we haven't any eggs for breakfast*.

Note

No **h** is pronounced in the negative form **ma fiif** corresponding to the affirmative **fiḥ**. **ma fiif ḡāddi f-ilbēet** and **ṣilbēet ma fiḥfi ḡādd** *there's nobody in the house* mean the same but are not equivalent grammatically; in the second example **h** is necessary in agreement with **bēet** in the same way as **haa** was required in the earlier example of **ṣilṣooḍa ma fiḥāaf ṣabablik kifāaya ḡaṣan ittahwiya** *there aren't enough windows in the room for ventilation*.

- (v) with examples of all the above four categories, when compounded with **kaan**, **yikūun**; it is **kaan**, **yikūun** that takes **ma -f**, e.g. **ma kānfi-byiṣṭāyal ḡandīna?** *didn't he used to work for us?*, **ma kūntiif ḡraḡ innūhum fuṭṭāur zayyi kida** *I didn't know they were as clever as that*, **ma kūntiif ḡāawiz arūuh** *I didn't want to go*, **ṣana ṣāasif ma kānfi mumkinn-agi-mbāariḡ** *I'm sorry I couldn't come yesterday*, **ma kānfi-mḡāaya wāla wāḡda** *I didn't have a single one on me*, **ṣaḡyāanan ma biykūnfi fiḥ** *as a rule there isn't any*.

Note

In conditional sentences (see above), either **kaan** or the following verb may take **ma -f**, e.g. **ṣiza ma kūntiif tiḡi būkra**, **ḡaddiilu-lāḡūus**, or **ṣiza kūnti ma-tḡiif**, etc., *if you don't come to-morrow, I'll give him the money*.

- (vi) as an alternative to **muf** (or **mif**), with the independent pronouns. These negative pronouns, written as single

forms, are as follows; notice particularly the use of **ii** in the 1st pers. sing. form and the existence of alternative forms for the 3rd pers. sing. masc. and fem.:

Singular	Plural
3rd pers. masc. mahuwwáaf (or mahúuf)	3rd pers. mahummáaf
3rd pers. fem. mahryyáaf (or mahliif)	
2nd pers. masc. mantáaf	2nd pers. mantúuf
2nd pers. fem. mantíif	
1st pers. maníif	1st pers. mahuáaf

Examples are **mantiif gáyya-** (or **gáaya-**) **mḡāana** ? *aren't you (fem.) coming with us ?*, **māntaf ḡāamīl zāyyī** **ma baḡūllak** ? *aren't you going to do as I tell you ?*, but alternative forms **muf intī**, etc., and **muf inta**, etc., are possible and, indeed, **muf** + pronoun is far more generally used than the "split" negative forms above.

- (3) contains a negative particle **la** in the negative alternative construction corresponding to English *neither . . . nor . . .*. **wa** is prefixed to every **la** after the first and the number of words, phrases, or clauses which may be preceded by the particle is not limited to two. Examples are **lāada** (= **la** + **da**) **walāada lakin dūkha** *neither this nor this but that*, **la-gyáyyar wala-kbiir ḡāwi lakin mutawággīf** *neither too (lit. very) small nor too big but average*, **la ḡatjūuf wala tismag** *you'll neither see nor hear*, **la binzáwwid wala binnáḡḡas**, **kalāinna wāahid** *we don't put our prices up or down, we have fixed prices* (lit. *our speech is one*), **ma káufi yīḡraf yīḡra wala yiktib** *he could neither read nor write*, **la géh ḡandīna f-ilmáktab wala ḡāabil ilmudiir wala ḡáddī ḡāalu xáulīḡ** *he's neither been to us (here) in the office nor met the manager, nor has anyone seen him at all*.

It is possible for **f** to be suffixed to a verbal form after the first as in **la katábtī f-iggaráayid wala ḡamálīf xúṭab** *I've neither written for (lit. in) the press (lit. papers) nor made speeches*; it is also possible for the first negative to be of the **ma -f** type, i.e. **ma katábtīf f-iggaráayid wala ḡamálīf xúṭab**.

Notes

- (a) The particle **la** occurs sporadically elsewhere, as in **lāa ḡeef** *nothing*, **la ḡákk innak bitḡúul ilḡáḡḡ** *no doubt you're telling the truth*, and is conceivably identifiable (together with **f**) as part of the unitary form **baláaf** as in **baláaf ḡiyal** *no tricks !*, **baláaf kaláam** *no (or stop) talking !*
- (b) **la** may be compared with **laḡ** *no*; cf. **ḡatliḡ walla lāḡ** ? *are you going to come or not ?*, **mīf ḡāarif leh lāḡ** *I don't know why not*. **laḡ**, when used for emphatic disagreement, often has the form **laa**, e.g. **lāa, lāa, ḡābadan** *no, no, never !*
- (c) Do not confuse **wala** with **walla** or nor **la** with the comparatively rare emphatic particle **la** in **ḡúskut, l-aḡrdbak** ! *be quiet or I'll hit you !* Note the use of **wala** in, say, **ma-mḡliif wala wāḡda** *I haven't a single one on me*.

Words commonly associated with negation

- (i) **ḡadd** *anyone* and **ḡumr** *life* (+ pronominal suffix) occur in negative contexts either unaffixed or themselves affixed with **ma -f**; unaffixed **ḡadd** is generally associated with **ma fiif**: e.g. **ḡumri ma fúttīf wāahid zāyyu(h)** or **ma ḡumriif fúttī wāahid zāyyu(h)** *I've never seen anyone like him*, **ma fiif ḡáddī yīḡraf yīḡmīlu(h)** or **ma ḡáddīf yīḡraf yīḡmīlu(h)** *nobody knows how to do it*.
- (ii) **ḡilla** (less commonly **yeer**) *except* and **lissa** (*not*) *yet, still* are never themselves negated but frequently occur in negative contexts, e.g. **liḡáddī dilwáḡṡti ma-tkallimnáaf illa ḡa-ssiyáasa** *up to now we haven't talked (about anything) except politics* (or *we've only talked about politics*), **ma ḡáddīf yīḡraf yīḡra xáṭṭī yéeri ḡāna** *nobody can read my writing but me*, **lissa ma ḡāaf** *he hasn't come yet*, **ḡéh walla lissa** ? *has he come yet or not ?*
- (iii) Also common in negative contexts is **ḡāaga** (*any*) *thing* and its more emphatic counterparts **wāla ḡāaga** and **ḡāyyī ḡāaga**, e.g. **ma-fḡimfī ḡāaga** *he didn't understand anything*, **ma-fḡimfī wāla ḡāaga** *he didn't understand anything at all*, **ma ḡabliif ḡāyyī** (or **wāla**) **ḡāaga** *he didn't bring me a thing*. **wāla ḡāaga** *nothing* may be used independently as in **A. zaḡláan léeh** ? **B. wāla ḡāaga**. *A. What are you cross about ? B. Nothing.*

Emphatic negation

The term "emphatic negation" is reserved for the use of **ma** without **ʃ**. **ʃ** is omitted in emphatic exclamatory contexts such as **yaréetu ma ráah** *I wish he hadn't gone*, **ǧumri ma ʃútti wáahid záyyu(h)**, which is a more emphatic form of the earlier **ǧumri ma ʃúttiʃ wáahid záyyu(h)** *I've never seen anyone like him*, but omission occurs most frequently in association with the "oaths" (**hulfáan**); the commonly occurring "oaths" are **walláahi** (lit. *and my God*), **w-innábi** (*and the Prophet*), **wi rabbína** (*and our Lord*), to which may be added for the present purpose **ʃinʃállá** (derived from **ʃin ʃáaʃ alláh** *if God wishes*) in the specialized use with a following perfect tense illustrated hereafter: thus, **lāa walláahi m-áʃdar** or **lāa w-innábi m-áʃdar** or **lāa wi rabbína m-áʃdar** *no, by heaven, I can't*, **ʃinʃállá ma hādđi kál** *may nobody ever eat, then!*, **ʃinʃállá ma rūht** *go or not, as you please!*

Notes

- (a) The "oaths" have greater variety, power, and binding force outside the towns and among less sophisticated townsmen. From sophisticated speakers, the above examples with **walláahi**, etc., mean little more than *I really can't*. The above use of **ʃinʃállá** is always associated with considerable displeasure and is more frequent in the speech of women.
- (b) **la wálla** is a very common alternative to **lāa walláahi**.
- (c) Negative **ma** is not to be confused with a rather rare particle **ma** used with an imperative sense as in **ma titkállim** *speak up! say something!*

INTERROGATION

It is often assumed that interrogation relates exclusively to the seeking of information but it should be remembered that the term is a grammatical one and that in general usage interrogative sentences may not only serve to elicit information but also be in the nature of suggestions (*what about having something to eat?*, *wouldn't it be better if...*), exclamations (*really?*, *what did I tell you?*, *is it as late as all that?*), threats (*are you going to do as I tell you?*), gestures of politeness (*can*

I help you? (shop assistant), *may I give you some water?*), requests for instructions (*shall I phone them or what?*) or for advice and help (*do you think...?*, *could you possibly...?*), and so on. It may be that between Arabic and English such linguistic functions do not correspond; thus, **ʃittáddal ʃáay** may be reasonably translated *may I give you some tea?* but is not interrogative in Arabic, and **wálla really?** is much more of an exclamation (*you don't say so!*) than a question: in general, however, correspondence of function may be established between the two languages. Thus, for example, suggestions and requests for instructions tend to be associated not only with 1st person verbal forms in the imperfect without **-ha** (**Sarmilhum walla ʃéeh** *P shall I throw them away or what?*) but also with introductory 2nd person forms **tihibb** and **tiǧi**, as in **tihibbi nittáabil yom lárbaʃ iǧǧúh** *P shall we meet on Wednesday morning?* (lit. *do you want...*), **tiǧi nistahámma** *P shall we go for a swim?* (lit. *will you come...*). Similarly, an introductory **tismah/tismáhi/tismáhu** meets the requirements of politeness in, say, **tismah tiwalláǧli** *can I trouble you for a light?*, **tismah áʃal libáab** *do you mind if I close the door?*, while **tittikir** at the head of the sentence marks what follows as a question seeking advice or information, e.g. **tittikir aʃúllu ʃéeh** *P what ought I to say to him, do you think?*, **tittikir fihi ʃáʃi ben láhǧit mǧsr w-lakindiriyya** *P is there any difference, do you think, between the speech of Cairo and Alexandria?*

An Arabic sentence, affirmative or negative, may also be used as a question by varying the intonation. Compare the way in which the English sentences *he is the man I saw yesterday* and *is he the man I saw yesterday?* differ. A questioning rise of the voice on *yesterday* corresponds to a similar feature at the end of Arabic interrogative sentences but in Arabic there is no difference of word-order as that between *he is* and *is he*. Get an Egyptian to say to you, both as statements and as questions, **biyikkállim ǧarabi-kwáyyis** *he speaks Arabic well* and *does he speak Arabic well?* and the corresponding negatives **ma-biyikkállim/ǧarabi-kwáyyis** *he doesn't, etc.*, and *doesn't he, etc.*, and notice particularly what happens intonationally to **-kwáyyis**; then, as always, mimic the informant. Get him, too, to utter the sentence on a tone of surprise or indignation, (*do you mean to tell me*) *he speaks/doesn't speak Arabic well!* Here

are some more examples to try out: *ṣiṣṭarēet irrādyu-bṭāaṣak b-iṭṭaṣṣiṭ?* *did you buy your wireless on hire-purchase?*, *mūmkin ḥāgzi tazāakir muṣaddāman?* *can tickets be booked in advance?*, *tiṣraf ṭabliḥ ṣiyūn kuwāyyis?* *do you know a good oculist?*, *ḥandūku ṣabūn wiṣṣ?* *have you (got) any toilet soap?*, *ḥaykūn fiḥ zawbāḡa?* *is there going to be a storm?*, *tiṣdar tiṣukkili-ḡnēeh, min faqlak?* *could you (please) change me a pound?*, *ma ḥandāḡiḡ igḡarṭida-ḡṣabāḡiyya?* *haven't you got the morning paper?*

We can put the earlier English question another way and say *he's the man I saw yesterday, isn't he?* in which the first part as far as *yesterday* is typically said as a statement, the rise of the voice taking place on *isn't he*. Egyptian Arabic does much the same thing with the very common *muṣ kida* (lit. *not so?*) and says *biyikkāllim ḡarabi-kwāyyis, muṣ kida?* *he speaks Arabic well, doesn't he?* The formula is reminiscent of others in European languages, cf. French "n'est-ce pas", German "nicht wahr", Spanish "(no es) verdad". In English the device varies with the form of the verb in the first part of the sentence, e.g. *doesn't he, aren't you, haven't they, etc.* There is generally little difference of meaning between this use of *muṣ kida* and the less common device of prefixing *muṣ* to the sentence (cf. French "n'est-ce pas que . . ."), e.g. *muṣ ḥūwwa raḡil ṭāyyib?* *isn't he a good man?*, *muṣ āḡsan inta tiḡmilu-b nāṣak?* *wouldn't it be better if you did it yourself?*

Another very common interrogative construction is with *wālla* or used to introduce an alternative and most frequently in the fixed formula *wālla lāṣ* or *not*. The sentence up to *wālla* has the interrogative (rising) intonation while from *wālla* on it has the typically declarative (falling) pattern. This is again paralleled in English. For example, *ḥūwwa-lli ṣūftu-mbāariḡ walla lāṣ?* *is he the one you/I saw yesterday or not?*, *ḥūwwa-lli ṣūftu-mbāariḡ walla kāan fiḥ wāāḡid tāani?* *is he the one you/I saw yesterday or was it someone else?*, *ṣinta fūaḡi walla maṣyūn dilwaṣṭi?* *are you free or busy now?*, *ḡāayiz ṣāḡwa sāada walla-b sūkkar?* *do you want coffee with or without sugar* (lit. *unsweetened or with sugar*)?, *ḡēh walla liṣṣa?* *has he come yet or not?*

The range of possibilities represented in English by (i) *he comes from Cairo, does he?* (response on first being informed,

sc. *so he comes from Cairo*), (ii) *he comes from Cairo, doesn't he?* (seeking confirmation), and (iii) *he doesn't come from Cairo, does he?* (incredulous) corresponds to Arabic (i) *baṣa ḥūwwa min māḡr* (non-interrogative), (ii) either *miṣ ḥūwwa min māḡr?* or *ḥūwwa min māḡr, miṣ kida?*, and (iii) *ḥūwwa miṣ min māḡr, walla ṣēeh?* *walla ṣēeh* in (iii) is frequently pronounced on a low level pitch of the voice.

The prefixation of sentences with the independent pronouns of the third person is a common interrogative device, the pronoun being followed by a noun with which it agrees, e.g. *ḥūww-axūuk ḡāyy innahārda?* *is your brother coming to-day?*, *ḡiyya-lḡlḡus ilmasmūuḡ bliḡa mawḡūda-f ḡawāaz issāfar biṭāaḡi?* *is the currency allowance stated in my passport?*, *ḡumma-lḡaḡānib biyihṭāaḡu viiza ḡaṣan yidxūlu māḡr?* *do foreigners need a visa to enter Egypt?* Before a pronoun of persons other than the third, *ḥūwwa* is used as a neutral form, e.g. *matzaḡḡāṣṣi kida!* *ḥūww-an-dṭraṣ?* *don't shout so! I'm not deaf* (lit. *am I deaf?*).

Sometimes, but not often, an interrogative sentence is characterized by the suffixation of *ṣ* (not to be confused with negative *ṣ*) to verbs, *fiḡh, ḡand* + pronominal suffix and similarly suffixed particles, e.g. *ṣūftiṣ duṣēeh ḡa-lmāḡṭab?* *did you see a file on the desk?*, *ḡāndakṣi ḡaḡāyir?* *have you any cigarettes?*, *ḡūmrakṣi ṣūfti liḡbiṭ kōora?* *have you ever seen a game of football?*

In answer to negative questions, *ṣāywa* *yes* and *lāṣ* *no* are often used in a way misleading to English speakers, affirming or denying the form of the question rather than the facts. For example, in reply to *ma rūḡtiṣ?* *didn't you go?* may be heard *ṣāywa, ma rūḡtiṣ* *no, I didn't* or *lāṣ, rūḡṭ* *yes, I did*. *lāṣ* for *ṣāywa* and vice versa is, however, possible.

Specific interrogative particles

Interrogative sentences are also marked as such by the presence of one of a series of specific interrogative particles which are as follows: *ṣēeh* *what*, *lēeh* *why*, *ṣēen* *where*, *minēen* *whence*, *ṣimta* *when*, *ṣāyy* (also *ṣānhu/ṣānhi/ṣānhum*)¹ *which*,

¹ Elsewhere *ṣāyy* and *ṣānhu*/etc. = *any*, but *ṣānhu* is comparatively rare; cf. *xūd ṣāyyi* (or *ṣānhu*) *-ktāab ḡāyzu(h)* *take any book you want*.

šizzāay how, **kaam** how much, many, **šaddī šēh** (or **šaddēeh**) how far, how much, to what extent, **miin** who.

The typical unemphatic order of the following sentences containing these particles is an inverted one in relation to English: **bitigmil ēeh** ? what are you doing ?, **šikkilmāadi maḡnāha šēh** ? what does that word mean ?, **šinta ḡayyāan hi šēh** ? what's the matter with you ? (sc. what are you suffering from ?), **ma-byiftayalūf lēeh** ? why aren't they working ?, **(šinta) rāayih fēen** ? where are you going ?, **šaglib rūḡa l-irrādyu-mnēen** ? where do I get a wireless licence ?, **ḡatūxruḡ imta** ? when are you going out ?, **ḡiyātt** (or **ḡiyāadit**) **idduktūr bitiftah imta** ? when does the doctor's surgery open ?, **šinta ḡāwzu-b šāyyi lōon** ? what colour do you want it ?, **ḡatigmil iḡṡūrba-zzāay min yēer lāhma walla-xḡāar** ? how are you going to make soup without meat or vegetables ?, **šiftarēetu-b kāam** ? how much did you buy it for ?, **šilḡarḡ ittāmi ḡayibtidi-ssāḡa kāam** ? what time (lit. the hour how many) does the next performance start ?, **šilḡisāab ḡala mīn** ? who's going to pay (lit. the bill on whom) ?

Prepositional (adverbial) phrases, however, tend to follow the interrogative particle, e.g. **našālti šimta min jaššitak ilšadiima** ? when did you move out of your old flat ?, **fikrak ēeh f-innāas dōol** ? what do you think of those people ?, **šāalu šēh f-innāfra-ggawwiyya** ? what was the weather forecast (lit. what did they say about, etc.) ?, **šinnahārda kāam f-iḡṡāhr** ? what's the date to-day ?, **šixtāru kāam wāahid li mubārāt ilbuḡūla** ? how many have they seeded for the (tennis) championship ? Dependent clauses similarly follow the interrogative particle in, say, **ḡarāḡku šēh bitzaggāsu** ¹ **wayya bāḡḡ** ? what's the matter with you shouting at one another (like that) ?, **zāttī (> xadt) šaddī šēh ḡajan titḡāllim iḡṡuyḡādi** ? how long did you take to learn the job ?

The placing of the interrogative particle at the head, e.g. **fēen huwwa** ? where is he ?, **lēeh baḡḡlūtu-ḡṡūyl** ? why have you (pl.) stopped work ?, often gives an emphatic turn to the sentence. This is not, however, the whole story. There would seem, for example, to be a tendency to place, say, **fēen** before the definite phrase in **fēen šibbāak ittazāakir** ? where is the booking-office ? or **fēen bāab mālḡab issābaḡ** ? where is the entrance to the race-course ? or, again, **fēen litnāḡar ḡinēeh sallitḡūmlak**

¹ Pronounced **hidz-**.

min zamāan ? where are the twelve pounds I lent you some time ago ?; none of these examples are more emphatic in tone than, say, **šilḡaḡṡēer fēen** ? where is the list ? or **šalāašī fākka fēen** ? where can I get change ? Contrariwise, the placing of **šēh** at the head of **šēh illi-bitigmilu(h)** ? what are you doing ? not only involves the necessary inclusion of **šilli** but once again is more emphatic than its counterpart **bitigmil ēeh** ? Any such emphatic flavour is absent, however, from the following examples, in which the particle is regularly placed at the head of the sentence, **šēh šāḡsan lukōnda f-ilbālad di** ? what's the best hotel in this town ?, **šēh šanwāaḡ illāhma-lli ḡandūkum** ? what have you got in the way of meat (lit. what (are the) kinds of meat, etc.) ?, **šēh iḡṡūḡm illi bitḡiid biih** ? what bait do you use (lit. hunt, sc. fish, with) ?

Sentences with the specifically interrogative particles most frequently have the (falling) intonation of the declarative sentence. This is also so in English; contrast *when did he come ?* and *did he come ?* The falling pattern is by no means the only possibility for the specifically interrogative sentence in either English or Arabic but, broadly, there is a similarity of intonational usage between the two languages. Commonly enough, however, one hears examples of a pattern sounding very foreign to English ears; herein the final interrogative particle is pronounced on a monotone (no rise or fall) and on a higher pitch than the preceding syllable: **bitigmil ēeh** ? uttered in this way may be represented graphically - - -.

Those interrogative particles which are used pronominally are, of course, often preceded by prepositional particles, cf. **ḡamālti kida ḡalaṡan ēeh** ? why (lit. for the purpose of what) did you do so ?, **bitittikil ḡala mīn** ? whom do you count on ? Derivationally, it may be noted, **leeh** = **li** + **šēh**, **fēen** = **fi** + **šēen**, **minēen** = **min** + **šēen**.

A few points of grammatical detail concerning individual members of the list of interrogative particles remain to be made. Word-order is sometimes relevant to the particle **miin** when associated with 3rd pers. sing. verbal forms. In colloquial Arabic word-order is fixed in noun-verb-noun sentences such as **ḡāli šāaf maḡammad** *Ali saw Mohamed*, **maḡammad šāaf ḡāli** *Mohamed saw Ali*; similarly, **miin** in **mīn šāaf** ? who saw ? is marked as the subject of the verb by the fact that it immediately

precedes the verbal form: contrast **ǰáaf miin ?** *whom did he see ?*, in which **miin** is marked as the object by its occupation of immediate post-verbal position. This position is generally reserved for the object; thus, with the typical interrogative sentence order already noted above, we may find **ǰáafu miin ?** *who saw him ?*, in which **miin** follows the verb but not immediately and is thus in subjective relation to it. There is an alternative form to the earlier **ǰáaf miin ?** *whom did he see ?*, viz. **miin illi ǰáafu(h) ?**, which is, in fact, ambiguous and might also mean *who saw him ?*; **ǰilli** may optionally be included after subjective **miin**, e.g. **miin illi kátab ittaǰrír da ?** *who wrote this report ?*, **miin illi wáaǰif hináak ?** *who's that standing over there ?*, **miin illi middiik ǰizní timsi ?** *who gave you permission to go ?* The inclusion of **ǰilli** is the rule in participial (nominal) sentences of the kind illustrated in the last two examples but is not essential before verbal tense forms, cf. **miin (illi) ǰállak inn-ána miǰ ráayih ?** *who told you I'm not going ?*

kaam requires a following noun in the singular, e.g. **ǰatistánna kam yóom ?** *how many days are you going to stay ?*, **baǰáalak kam sána-ǰ mǰǰr ?** *how many years have you been in Egypt ?*, **ǰittayyáara di-btáaxud káam ráakib ?** *how many passengers does this plane take ?* In the sense of (pronominal) *how many* notice the association of **kaam** with **wáahid** as in **ǰixtáaru káam wáahid ?** *how many have they picked ?*

ǰánhu/ǰánhi/ǰánhum which behaves like the ordinal numerals in that it may precede or follow the noun it accompanies with similar implications as to the presence or absence of the definite article: if **ǰánhu** precedes, the noun does not take the article; if it follows, the article is included. Thus, **ǰánhu-kítaab ?** or **ǰikkítaab ánhu ?** *which book ?*, cf. **táalit kítaab** or **ǰikkítaab ittáalit** *the third book*. If the sentence is extended, then the second pattern (with the article) requires **ǰilli**, the first does not, i.e. either **ǰánhu-kítaab ǰáyzu(h) ?** or **ǰikkítaab ánhu-ǰi-inta ǰáyzu(h) ?** *which book do you want ?*, cf. **táalit kítaab fi dǰool** or **ǰikkítaab ittáalit illi-ǰ dǰool** *the third one among those books*. **ǰáyyi** may not be used pronominally in the way of **ǰánhu** in, say, **ǰánhu-ǰi-inta ǰáyzu(h) ?** *which one do you want ?*, cf. **ǰáyyi wáahid** in, say, **ǰáyyi wáahid ǰáyzu(h) ?** *which one do you want ?*

The form **ǰizzáyy**, not **ǰizzáay**, is used in the common greetings formulae **ǰizzáyyak**, **ǰizzáyy ǰǰǰihha**, **ǰizzáyy ilǰáal** *how are you ?*, **ǰizzáyy ilǰéela ?** *how's the family ?*, etc.

EXCLAMATIONS AND "OATHS"

(a) The following exclamations (**kilmáat ilǰistiyrdab**) are common: **ǰubǰáan alláah !**, (**ǰéé**) **ǰariib !**, (**ǰéé**) **ǰaglib !**, (**ǰéé**) **mudhif !**, **yáa saláam !**, **ǰállu(h) !**, **ǰéhda** or **déhda !**, **ǰiih ǰéeh !**, **ǰára ǰéeh !**, **yigra ǰéeh !** The English equivalent of a given example will depend on the context and, to some extent, on individual taste. Selection may be made from *what !*, *well !*, *indeed !*, *well*, *I never !*, *fancy !*, *good heavens !*, *great Scott !*, *good lord !*, *bless my soul !*, etc.

Not only difference of intonation but also difference of association with other words will contribute to considerable difference of meaning for otherwise similar forms; for example, **ya saláam** is associated with **ǰala dámmak** in the exclamation of disgust or disapproval **ya saláam ǰala dámmak**, **ya ǰaxi !** *roughly what an unpleasant fellow you are !* but with **ǰala kida** in the exclamation of approval **ya saláam ǰala kida !** *how delightful !* The introductory particle **ya** is found quite commonly in exclamations, cf. **ya ǰaláawa !** *how nice !*, **ya-xǰáara !** *what a pity !*, **ya ǰáwl l-illáah !** *what a loss !* (said on hearing of the death of a highly respected person).

Other common exclamations are: **ǰáal**, **ǰáal !** *excellent !*, **ǰállu(h)** or **ǰás**, **ya ǰéex !** *really !*, **ǰéeb ǰaléek !** *shame on you !*, **ǰarúam ǰaléek !** *shame on you !* (in religious matter), **ǰamma . . . what a . . . !**, as in **ǰamma ráagil !** *what a man !*, **ǰamma ǰárr !** *isn't it hot !*, **what heat !** **ǰarúuzu b-illáah**, *roughly oh dear !*, is used as an exclamation of disapproval or displeasure; thus, for example, **ǰarúuzu b-illáah minnak**, **ya ǰaxi !** *may God preserve us from you !* is an alternative to the earlier **ya saláam ǰala dámmak**, **ya ǰaxi**. **ǰismíǰna** in, say, **ǰismíǰna kida !** also relates to disapproval or surprise, i.e. *why do you do that ?* or *how can you say that ?* There seems to be little or no difference of meaning between **ǰismíǰna kida !** and **léeh baǰa !** (notice in passing the very common colloquial form **baǰa**, which corresponds to the English parenthetic *then* at the end of sentences, e.g. *come on, then, let's see what you're made of, then*).

Finally, notice the exclamatory *yaréet* as in *yarétni rúht ! if only I had gone !*

- (b) The "oaths" (*hulláan*) are often used for exclamation or emphasis, e.g. *walláhi-lḡazīm ! good lord !*, *walláh-inta muḡ kuwáyyis ! how very unpleasant you are !*, *walláh-ana ḡandi ḡazz ! I'm indeed lucky !*

The "oaths" as such, i.e. to vouch for the truth of what is said, vary according to the educational standard and geographical origin of the speaker. Educated speakers use *walláhi-lḡazīm*, *walláhi*, and *w-innábi*, as in *walláhi-lḡazīm ma fúttu(h) I swear I didn't see him*, but the unsophisticated, especially in the countryside, use a greater range. They may, for example, swear to divorce or on the life of a member of the family as in *wi-hyáat ibni on my son's life* or *wi-hyáat abúuya on my father's life*, or local saints may be invoked as, for example, in the Cairene *wi-hyáat sayyidna-lḡusén* or *wi-hyáat issayyida zéenab*. Such oaths are not, of course, used indiscriminately without reference to the personal background of the speaker. Only a married man with a son may swear by his son's life and swearing to divorce or on the good name of one's family are only used by married men as in the very strong oaths *ḡaláyya-ttáláaḡ b-ittaláata !* or *ḡaláyya-lḡarḡam min béeti !* For the single man, *walláhi-lḡazīm !* is the strongest oath.

The oaths as such have virtually no binding force among educated people to-day; in contrast, however, if the Bedouin swears to divorce his wife unless his guest continues to eat, then he may well do so in the event of the guest's refusal. Embarrassment, not to mention discomfort, is generally avoided on such occasions by a nice interchange of "oaths", but the rules of the game are only known to the initiated. The non-Arab is strongly advised not to use the oaths except in their exclamatory function and then to limit himself to educated usage; he is otherwise almost certain to offend or, at best, to amuse the Arabic speaker.

IV. USEFUL SENTENCES AND VOCABULARY

PASSPORT FORMALITIES

Vocabulary ¹

passport	<i>gawáaz issálar</i> , <i>gawazáat issálar</i> ; <i>paḡpóor</i> , <i>paḡporṭáut</i> ¹
passport office	<i>ṡiddárit igḡawazáat</i>
embassy	<i>siḡára</i> , <i>sifaráut</i>
consulate	<i>ṡunḡulíyya</i> , <i>ṡunḡulíyyáat</i>
passport section	<i>qásm igḡawazáat</i> , <i>ṡaḡsáam igḡawazáat</i>
permit	<i>tagríḡh</i> , <i>tagríḡháat</i>
visa	<i>taṡṡíro</i> , <i>taṡṡíráut</i> ; <i>víiza</i> , <i>vizáat</i>
entry permit/visa	<i>tagríḡh/taṡṡíro b-idduxául</i>
exit permit/visa	<i>tagríḡh/taṡṡíro b-ilḡuráḡ</i>
transit permit	<i>tagríḡh b-ilmuráur</i>
residence permit	<i>tagríḡh b-ilṡiqáama</i>
stay	<i>ṡiqáama</i>
length of stay	<i>máddit ilṡiqáama</i>
temporary residence	<i>ṡiqáama muṡaqqáta</i>
permanent residence	<i>ṡiqáama daaṡíma</i>
the reason for the visit	<i>ṡilyáraq min izziyáara</i>
business trip	<i>riḡla l-ittigáara</i>
holiday trip	<i>riḡla l-ilḡáaḡa/l-issiyáaḡa</i>
personal matters	<i>masáaṡil ṡaḡṡíyya</i>
family matters	<i>masáaṡil ḡaṡíliyya</i>
stamp	<i>ṡáabiq</i> , <i>ṡawáabiq</i>
fiscal stamp	<i>wáraṡit dámya</i>
consular (fiscal) fees	<i>rásm iddámya</i>
date of the passport's expiry	<i>taríḡ intiháaṡ ilpaḡpóor</i>
(an) official	<i>muwázzaf</i> , <i>muwázzafín</i>
abroad	<i>f-ilḡáarig</i>
to get a passport	<i>ṡállaq</i> , <i>yíṡállaq</i> ¹ <i>paḡpóor</i> ; <i>ṡistáxrug</i> , <i>yistáxrug gawáaz issálar</i>

¹ Both singular and plural forms of nouns are given where appropriate, and in that order. Verbs are given in the 3rd person singular masculine forms, first in the perfect tense, then in the imperfect.

to take out a new passport	xād, yāaxud paṣpōor gidlid
to surrender the old passport	sāllim, yisāllim ilpaṣpōor ilṣadīm
to examine passports	ṣāaf, yifṣuuf gawazāat issāfor
to grant an entry visa	ṣidda, yiddi taṣṣīrit idduxūl

Sentences

Do foreigners need a visa to enter Egypt/Syria/Iraq/Lebanon/Morocco?	(ṣūlli min fūḍlak) humma-lṣa-gāanib biyihṭāagu wīza ṣaṣan yidxūlu mōgr/sūrya/ilḡirāq/libnāan/murrāakif?
When can I collect my passport?	ṣimta ṣāaxud paṣpōori?
Please fill in these two forms and sign them.	min fūḍlak ṣimla-ṭṭalabēen dōol w-imḍūhum.
You need two photographs for your visa.	yilzāmlak/lazīmlak/lāazim tiglib ¹ gurtēen ṣaṣan ilwīza.
What is your purpose in visiting Egypt?	ṣēeh ilḡuraḍ min ziyārtak li mōgr?/ḡuraḍak ṣēeh min ziyārit mōgr?
How long may I stay in the country?	ṣāṣdar astānna ṣaddēeh (or ṣaddi ṣēeh) i-ilbilāad?
Ninety days with a tourist visa.	tisḡin yōom bi vizit issiyāha.
I am only travelling through the country.	ṣana ḡāawiz amūrri i-ilbilāad bāss.
I need a transit visa.	ṣana miḡṭāag(a) li taṣṣīrit murūur.
You must have an entry and an exit permit.	labūddi lik min taṣṣīrit duxūl wi taṣṣīrit xurūug.
Must I get a permit to stay (to take up work)?	yilzāmlī taṣṣīrit ṣiqōoma (ṣa(la)an aṣṭāyal hināak)?
I want a tourist visa.	ṣana ḡāawiz taṣṣīrit siyāha.
I would like to apply for a three months' extension of this visa.	min fūḍlak ḡawiz (āktib ṭāleḥ ṣaṣan) amidd ittaṣṣīru dīyya tālatt ūḡhur.
You must have your passport renewed.	lāazim tigāddid gawāaz issāfor bitāaḡak.
Your visa is valid until 31st October.	ṣittaṣṣīru-lli-mḡāak ḡu(a)līha-l listiḡmāal liyāayit wāahid wi talatīn ukṭōobar.
Can I get a residence visa?	mumkin ṣāaxud, law samāḡṭ, taṣṣīrit ṣiqōoma?

¹ The oblique stroke is used between alternative possibilities.

I wish to live and work in Egypt for some time; would you please inform me of the steps to take.	ṣana ḡāawiz aḡliṣ w-aṣṭāyal fi mōgrī mūdḍa. tismah tiṣūll(i ṣ) aḡmil ṣēeh.
Is the currency allowance stated in my passport?	hiyya-lilāus ilmasmūh biha mawḡūda-i gawāaz issāfor bitāaḡi?/huwwa-tṭaḡriḡ bi ṣāxdi-ḡūus mawḡūd fi gawāaz issāfor bitāaḡi?
The passport officials will board the train at the frontier (-post). Have your passports ready. Your passport is in order. There is a stamp missing in your passport. Please hand in your passports.	ṣilmuṭattīṣin ḡayilḡu i-ilṣāṭri ḡandi nūṣṭit ilhudūd. ḡahhīzu gawazāat saḡōrkum. gawāaz saḡōrak mazbūuṭ. ḡih ṭābiḡ nāaṣiḡ fi paṣpōorak/paṣpōorak nāaṣu(h) ṭābiḡ. min foḍlūku sallimu gawazāat saḡōrku.
Where is the British/American Consulate?	ṣēen ilḡunḡulīyya-lḡinḡilīzīyya/lṣamrikīyya?
There is only a Vice-Consul in this town.	ma ḡiṣ hīna ṣilla wakīl ṣūḡul bāss.
What are the office hours of the passport department?	ṣēeh mawaḡlid fāṭḡi . mākṭab taṭṭiṣ ilpaṣporṭaṭ?/mākṭab taṭṭiṣ ilpaṣporṭaṭ biyīṭah min kāam li kāam?
How much does the visa cost?	taṣṣīrit idduxūl/ilxurūug bit-kāllif kāam?
I wish to seek employment in Egypt. Could you help me?	ṣana ḡāawiz aṣṭāyal fi mōgr. min fūḍlak tiṣḡar tisāḡidni?
I would like to break the journey here for twenty-four hours.	ḡāawiz astānna hīn-arbēḡa-w ḡiṣṣīn sāaḡa.
Do I need to report to the local police-station for a three days' stay?	lazim arṭuḡ nūṣṭit ilbulḡil ilmahālli ḡalaṣan astānna tālatt iyyāam?
Full name of passport holder.	ṣismi ḡāamil ilpaṣpōor b-ilkāamil.
Nationality at birth/at present.	ṣalḡinsīyya ¹ ḡand ilmilāad/i-ilwāṣṭ ilḡaḡḡir.
Date and place of birth.	tarīx wi mahāll ilmilāad.
Profession.	ṣalmihna.
Condition (single/married/widow(-er)).	ṣalḡāala liḡṭimaṣīyya (ṣāḡzab/mutazāwwiḡ/ṣārmal(a)).

¹ The form ṣal for the definite article, rather than ṣil, is felt to be more appropriate to the utterance of written language, especially when initial in the utterance.

Description:	Ṣalṣawgūf ilgismīyya:
Face: colour of the eyes;	Ṣalwāgh: lōon ilḡaynēen; Ṣal-
nose; complexion.	Ṣānf; lōon ilbāḡru.
Hair.	Ṣaffḡr.
Distinctive marks.	Ṣalḡalamāat ilmumayyiza.
Height.	Ṣaṭṭūl.
Remarks.	mulaḡaḡāat.
Signature in full.	Ṣalṣimḡāaḡ b-ilḡāmil.

CUSTOMS

Vocabulary

customs, custom-house	Ṣiḡḡumruk
custom-bond	māxzan igḡumruk
customs regulations	Ṣilḡawanlīn igḡumrukīyya; qanūn igḡa- māarik
customs officer	muwāḡḡaf igḡumruk, muwāḡḡafīn igḡumruk
customs inspector	mufāṭṭif igḡumruk, mufattifīn igḡumruk
customs duty	Ṣiḡḡarība-gḡumrukīyya
dutiable articles	Ṣilḡaḡāat ilmoḡrūḡ ḡalēeha ḡarība
luggage	ḡaḡf
tariff	Ṣittāḡrība-gḡumrukīyya
clearance	tatmīm
luggage clearance	Ṣittatmīm ḡa-lḡāḡf
goods clearance	Ṣittatmīm ḡa-lbaḡḡayiz
customs declaration	bayāan ilmuḡṭawayāat ¹
tobacco	ḡuxḡāan
cigarettes	ḡaḡāayir
cigars	ḡaḡāayir zanūbya
perfume	ḡiṭr, ḡuṭūr
liquor, spirits	xumūr; maḡrubūat ruḡīyya
camera	Ṣāalit itṭaḡwīr, Ṣalāat itṭaḡwīr; kāmīra, kāmīrāt
watch	sāḡa, ḡaḡāat
smuggling	tahrīb
smuggler	muhārrīb, muharribīn
fine	ḡarūma
export/import licence	ṭaḡrīb itṭaḡḡir/listirād
consular declaration	Ṣiḡrāur ilqunḡulīyya

¹ Lit. "description of the contents".

customs-free	xāali (xālya, xalyīn) iḡḡarība
to conceal	xābba, yixābbi
to levy duty	ḡāddid, yihāddid ḡarībīt igḡumruk
to clear	(goods) xāllag, yixāllag (ḡala); (passport) tāmmim, yitāmmim (ḡala)
to smuggle	ḡārrab, yihārrab

Sentences

Where is the custom-house?	(Ṣūllī min fāḡlak) Ṣiḡḡumruk īeen P
Please place your luggage on the counter.	min fāḡlak ḡuṭṭi ḡāḡak ḡala- lbānk.
Here is my suitcase.	ḡanṭṭi (i Ṣ)ahēh!
Will you examine my trunk, please.	tīmah tīfāṭṭif ḡanṭṭi (min fāḡlak).
Your turn next, have the keys ready please.	Ṣiddōora ḡalēek, ḡāḡḡar maḡatīḡak min fāḡlak.
Have you anything to declare?	ḡāndak ḡāḡa min ilmamnugāat P
Are you carrying any of the articles on this list?	maḡāak ḡāḡa m-illī f-ilḡāma di P
The new customs tariff comes into force on the 1st July.	qanūn igḡamāarik igḡidīd ḡayitṭābbāḡ ² min Ṣāwwil yūlya.
Have you any spirits, tobacco, new watches, or perfumes?	maḡāak Ṣāyyi maḡrubūat ruḡīyya, walla (or Ṣaw) ḡuxḡāan, walla ḡaḡāat ḡidīda, walla ḡuṭūr P
I have this small bottle of perfume.	maḡāaya-ḡāamīt ilḡiṭr igḡuyay- yāra di.
This is free of duty.	dī ma ḡaleḡāaḡ ḡarība/dī xālya- ḡḡarība.
Is that all?	xulūḡ P/ḡiḡ ḡaḡa tānya P
You can close your suitcase.	Ṣāyyib, ṢiṢal ḡanṭṭak.
Is my luggage passed?	ḡāḡṭi xulūḡ P
I have an import licence for these goods.	maḡāaya ² ṭaḡrīb itīrād b-ilbaḡḡayiz di.
You can take delivery of the case of liqueurs; it has been cleared.	tīḡḡor tāaxud ḡanṭṭi ilxumūr; xulūḡ taṭṭiḡha.
Please get me a taxi and take the luggage to it.	ḡāṭṭi tāksi min fāḡlak wi wāddi- lḡāḡṭi ḡa ḡiḡ.
You are fined for not having declared these articles:	laxim tīḡaḡ ḡarūma ḡaḡan ma Ṣaḡlāntīḡ ilḡaḡāat di.

¹ Pronounce ḡayitṭ-.² If carried on the person, otherwise ḡāndi.

TRAVELLING

TRAVELLING BY ROAD

Vocabulary

road travel	ḥissāfar b-ilḥarabiyyāat
highway, road	ḥarīf, ḥarūf; sikkā, sikkak
motor-car	ḥarabiyya, ḥarabiyyāat; sayyāra, sayyārāt; ḥuṭumbīl, ḥuṭumbilāat ¹
private car	ḥarabiyya mallāki, ḥarabiyyāat mallāki
hired car	ḥarabiyyit ilḥāra
taxi	tākṣi, takṣiyyāat
coach, motor-bus	ḥutubīl, ḥutubisāat
overland coach	sayyārāt irriḥlāat
lorry	lūri, luriyyāat
truck	ḥarabiyyit nāṣil, ḥarabiyyāat nāṣil
van	ḥarabiyya muṣlūqa; ḥarabiyya maṣ-fūla; ḥarabiyya būks
motor-cycle	mutusikl, mutusiklāat
gharry	ḥanṭūr, ² ḥanṭīr
two-wheeled trap	karēṭta, karēttāat
bicycle; wheel	ḥāgala, ḥāgalāat, ḥāgal ³
racing bicycle	ḥāgalit sābaṣ (or sibāṣ)
tandem	ḥāgala miḡwiz
moped	ḥāgala buxxariyya
cart	ḥarabiyya kārri, ḥarabiyyāat kārri
tram	ṭurmōay, ṭurmōyāat
driver	sawwāṣ, sawwāṣīn
conductor	kumsāari, kumsariyya
cyclist	rāakib ḥāgala
three cyclists	talāata rakbīn ḥāgal
body	ḥāykal (pl. ḥayāakil) ilḥarabiyya
chassis	ḥasēe(h), ḥasēhāat; ḡism issayyāra
bonnet	ḡaṭa-lḡidda, ḡuṭyāan ilḡidda
hood	kabbūd, kababīd
mudguard	rūṭraṭ, rūṭarīf
wheel	ḥāgala, ḥāgalāat
hub	miḥwar, maḥāawir
tyre	kawīṭṣ, kawīṭṣāat

¹ In this and certain other sections below will be found a fairly large number of loan-words from European languages.

² Or ḥanṭūr.

³ A collective form.

inner tube	kawīṭṣ guwwāani
rim	ḥāra, ḥarāt
brake	farmāla, farāmīl
gear-lever	vitīss
gear	tīrs, turūs (or tirūs)
gear-box	ḡilbit ittirūs
gear-change (bicycle)	nāṣil itturūs
steering-wheel	diriksiyōon; ḥāgalit ilqiyāada; ḥāgalit issiwāṣa
exhaust	ḡumbūbit ilḡāadim, ḡanablib ilḡāadim; ḡakmāan, ḡakmanāat
battery	baṭṭariyya, baṭṭariyyāat
accelerator	baddāal ilbanzīn
carburettor	karburitēer, karburiterāt
starting-handle	manafilla, manafillāat
windscreen wiper	masāahit ilḡizāaz
speedometer	ḡaddāad issūṣa
self-starter	mārṣi ḡutumatik
bumper	ḡaksidām, ḡaksidomāt
horn	nifīir, nifirāat
windscreen	ḡizāaz iḡḡibbāak
crankshaft	ḡamūd ikkirōnk
ball-bearings	bily
ball-bearing race	kūrṣi-lbily
handlebars	ḡadōon, ḡadunāat
straight/dropped handlebars	ḡigḡadōon ilḡidil/ilmaḡwūng
saddle	kūrṣi, karāasi
pedal	bidāal, bidalāat
chain	ḡanzlīr, ḡanazlīr
fork	ḡurḡ (ilḡāgala)
frame	ḡāykal ilḡāgala; mawastīr ¹
crossbar	ḡilmasūra-lḡuddamanīyya
spoke	silk, ḡislāak
bell	ḡūras, ḡigrōas
carrier	kūrṣi warrāani, karāasi warranīyya
front lamp	lāmḡa ḡuddamanīyya
rear lamp	lāmḡa warranīyya
spare parts	qīṭaḡ ilḡiyōar
spare wheel	ḡāgala-stībn
tools	ḡiddaḡ (sing. ḡidda)
tool-bag	ḡūṭit ilḡiddaḡ
jack	ḡaak, ḡakāat

¹ Lit. "tubes, pipes".

pump	munfáax, manáfáax
screwdriver	mifákk ilqaláwix
hammer	fakúf, fawakúf
pincers	kammáafa, kammafáat
pliers	zarradiyya, zarradiyyáat
spanner	muftáah iggawomill
adjustable spanner	muftáah ingililil
repair	taglilil, taglilháat
puncture	xurm; xurf, xurduf
patch	rúfqa, rúfaq
solution	sirisyoon
fuel	waqúud
petrol	banziin
oil (lubricating-)	zeet (ittafhlin)
water	máyya
distilled water	máyya-mfoqtára
petrol pump	turumbit ilbanziin, turumbáat ilbanziin
petrol station	maháttit ilbanziin, maháttáat ilbanziin
garage	garáaf, garáfáat
lorry crane (or winch)	winf illúuri
speed limit	hádd isúrqa
pot-hole	maṭabb, maṭabbáat; hūtra, hūtar (or hufáat)
collision	tagáadum
accident	hássa, hawáadís
level-crossing	muzliṣáan, muzliṣanáat
to drive	saaṣ, yisúuf
to start up	dáas, yidúus qa-lmárfi futumatilik
to overtake	qádda, yiqáddi
to brake	fármil, yifármil
to slow down	hádda, yiháddi
to accelerate	dáas, yidúus banziin
to stop	wiṣif, yúṣaf (or yifaf)
to park	rákan, yirkin
to repair	qállah, yiqállah
to collide	qáadim, yiqáadim
to run over	daas, yidúus
to somersault	ṣitṣálib (or ṣiff-), yitṣálib
to overturn	ṣinṣálab, yinṣálib
to tow away	garr, yigárr
to go uphill	ṭiliz, yitlaṣ ilgilwáaya
to go downhill	náil, yináil
to ride a bicycle	rikib, yirkab qágala
to cycle, go by bicycle	rúah, yirúah b-ilqágala

to pedal	báddil, yibáddil
to pump up a tyre	náfax, yinfux ilqágala

Sentences

I have a tourer/saloon/sports car.	Ṣana qáandi qarabiyyit makfúufa/ qarabiyya qalúun/qarabiyyit sábaṣ (or sibáaṣ).
Do you own a car?	Ṣinta qáahib ilqarabiyya?
My car is a two-seater.	qarabiyyiti-b kursiyyéen.
Who is going to drive to-day?	min ḥaysúuf innaháda?
Have you got your driving-licence with you?	maṣáak rúxṣit issiwáaṣa?
Hadn't we better let the hood down? It is getting hot.	miṣ niftah (or niṣlil) ikkabbbúud áḥsan? Ṣiddinya ḥarrárit.
Look out for the bends, otherwise we shall skid.	xúḍ báalak min iddawaranáat, láḥsan nizzáḥlaṣ (or nidz-).
Did you see the traffic-lights?	ṣútti ṣalamáat ilmurúur?
You have to pay a fine for speeding.	láazim tidfaṣ yarúama qalafáan súrṣit issiwáaṣa.
The traffic policeman has taken our number.	ṣaskári-lmurúur xáḍ nimir qarabiyyitna.
I had a breakdown on my last trip to Suez.	qarabiyyiti-taqtállit w-ana ráayih issuwées ilmúrri-lli fáatit.
We've a puncture in one of the front wheels, but there's a spare.	fiih xúrmī-f wáḥda m-ilqagaltéen ilṣuddamaniyyin, lakin fiih qágala-stibn.
The tool-box is under the seat.	sandúuf ilṣidad taḥt ikkúrsi.
If you are going to town I can give you a lift.	ṣiza kútti ráayih mágr, ṣáṣdar awaṣṣáak.
Switch on the headlights.	wállaf ikkaffafáat.
You ought to change gear.	láazim tiqáyyar issúrqa.
Where can I park my car?	ṣáṣdar árkin qarabiyyiti féen min fáqlak?
The car park is over there.	máwṣaf ilqarabiyyáat hináak aho(h)!
Where can I get this car repaired?	ṣáṣdar aḡállah ilqarabiyya dí féen?
There is a garage around the corner.	fiih garáaf baḡd iddawaráan.
Where is the nearest petrol-station?	féen áṣrab maháttit banziin?
I must fill up with petrol and check the tyre-pressures.	Ṣana láazim ámla-lqarabiyya banziin w-ákfif qala-lqágala.

How much are you going to charge for washing my car?	táaxud (or ʔáawiz) káam fi ʔasii ilʔarabíyya ʔ
Street signs:	ʕifurúat (or ʔalamáat) ilmuruur:
Slow.	háddi-ssúrʔa.
One-way street.	ʔaríq b-ittigáah wáahid.
Speed limit: 80 kilometres.	hádd issúrʔa: tamanín kelumítr.
Slow. Major road ahead.	háadír. ¹ ʕiʔʔaríq ilmuqáabil húwa-rraʕísi.
Halt.	qif!
Street repairs (roadworks).	taglíh iʔʔaríq.
Diversion.	tahwíid.
Crossroads.	taqáaʔuʔ.
I'm fond of cycling.	ʕana bahíbbi-ʔkúub ilʔágál.
Are your brakes in working order?	ʕilʔarúmil bitáʔtak bitíʔáyál kuwáyyis ʔ
Yes, but the chain is a bit loose.	ʕáywa, lakin igganʔfir miráxrax juwayya.
You were riding on the pavement, you'll have to pay a fine.	ʕinta kútti máafi b-ilʔágala ʔa-rraʕíif, láazim tídfaʔ ʔarúuma.
I must pump the tyres up.	ʕana láazim ánfux ilʔágala.
I've a puncture in my back tyre and shall have to mend it.	ʔagálti-lwarraníyya maxrúʕa, láazim ʔgalláha.
The front wheel is out of centre.	ʕilʔágala-lʕuddamaníyya maʔ-wúuga.
I have to renew my licence for another year.	lazim agáddid rúʔʕit ʔagálti li múddit sana tánya.
I prefer the straight handlebar to the dropped one.	ʕan-afúddal iggadóon ilʔídl ʔan iggadóon ilmaʔwúug.
The brakes are worn.	ʕilʔarúmil xasrána.
You can cycle on the by-path.	tíʕdar tímʕi b-ilʔágala i-iʔʔaríʕ igganíbi.
The road to the farm is full of pot-holes.	ʕiʔʔaríʕ illi ráayih ilʔízba malyáan maʔabbáat.
You have to unfasten the bag from the carrier.	lazim tíʔukk iʕfáʔa min ʔala-kkúrsi.
No cycling!	mamnúʔ rukúub iddarraʔáat húna! ²

¹ These signs belong to the written language and contain many features peculiar to it. Pronounce ʔ as *th* in "the".

² Written language.

TRAVELLING BY RAIL

Vocabulary

rail travel	ʕissáʔar b-issíkka-lhadíid
railway	ʕissíkka-lhadíid
transport	naʕl; wasáaʕil innáql
station	maháʔta, maháʔtáat
train	ʕaʔr, ʕaʔúra (or ʕaʔuráat)
freight train	ʕáʔr ilbiqáʔa
express train	ʕilʕiksibrées; ʕissariʔ
slow train	ʕilʕaʕfáaʕ
diesel train	ʕiddíizil
inquiry office	máktab listiʕlamáat
booking office	jibbáak ittazáakir ¹
fare	ʕúgra
ticket	tazkúra, tazáakir
platform ticket	tazkárit raʕlíif
ticket collector	kumsáari, kumsaríyya
waiting room	húgrit lintizáar/ʕistiráaʔa
buffet	bufée(h)
restaurant	máʔʕam, maʔáaʕim
cloak-room, left-luggage department	ʕilʕamanáat
lavatory	dóorit ilmáyya
platform	raʕlíif, ʕarʕífa
signal	ʕíʕára, ʕíʕaráat
goods van	ʔarabíyyit ilbiqáʔa
coach, carriage	ʔarabíyyit irrukkaáb, ʔarabíyyáat irrukkaáb
compartment	ʕalóon, ʕalonáat
seat	kúrsi, karáasi
corner corridor-seat	ʕikkúrsi-lli-gámb ilmamárr
corner window-seat	ʕikkúrsi-lli gámb iʕjibbáak
sleeping-car	ʔarabíyyit innóom
dining-car	ʔarabíyyit ilʕákl
engine	wabúur, waburáat
engine-driver	sawwáaʕ ilʕaʔr
stoker, fireman	ʔaʔáʕgi, ʔaʔaʕíyya
signalman	mihwálgí, mihwalíyya
stationmaster	náaʕzirilmaháʔta, nuzʔáarilmaháʔtáat
ticket inspector	mufáttif, mufattíʕin
guard's van	sibínsa ²

¹ Lit. "ticket-window".

² The last carriage in any train is called sibínsa.

porter	ḡayyāal, ḡayyallin
soot	hibāab
smoke	duxxāan
rail	ṣaḡḡib, ṣuḡḡbāan
railway-sleeper	faḡānka, faḡānkāat
tunnel	nāfaṣ
arrival	wuḡūl
departure	ṣiyāam
speed	sūrḡa
the 9.40 express	ṣiksibrēes issāḡa ḡāḡra-lla tīt
to reserve seats	ḡāḡaz, yḡḡiz tazkūra f-ilṣāṭr
to lean out of the window	ṡall, yitṡall min iṣṣibbāak
to get into the train	riḡib, yirḡab ilṣāṭr
to get out of the train	nizil, yinzil min ilṣāṭr
to get out while the train is going	nizil, yinzil w-ilṣāṭri māsḡi

Sentences

Where do I get a ticket?	Ṣaḡḡib tazkūra-mnēen P/leēn jib-bāak ittazāakir P
Is the booking-office open?	jibbāak ittazāakir maṡṡūḡ P
Third return Cairo and a platform ticket, please.	tazkūra zihāab wa ṣiyāab dōraḡa tāḡta li mōḡr wi tazkārit raḡliṡ, min fāḡḡlak.
Are you travelling via al-Qanāṭir?	Ṣinta-msāfir ḡan ṡarṡiṣ ilṣanāṡir P
Which is the shortest way from Cairo to Alexandria?	Ṣēeh ṣāṣḡar ṡarṡiṣ min mōḡri l-iskindirlyya P
What is the fare from Cairo to Suez?	Ṣilṣūḡra kāam min mōḡri l-issuwēes P/tāman ittazkūra kāam min mōḡri l-issuwēes P/ṣittazkūra-b kāam min mōḡri l-issuwēes P
You have to pay a supplement on your ticket.	lāazim tīdḡaḡ fārṣ ¹ ḡala tazkūrtak.
Have your money ready.	ḡāḡḡar alūsak.
Can I break the journey?	Ṣāṣḡar atxāḡiṡ f-iṡṡarṡiṣ P
Where must I change?	Ṣayāyyar leēn P
Where is the Station Hotel?	leēn lukāndit ilmaḡāṡṡa P
Where is the nearest hotel?	leēn āṣrab lukānda P
Can you tell me if the train will be late?	tīṣḡar tīṣṡilli min fāḡḡlak ṣiza kāan ilṣāṭri ḡayitṣāxxar walla lāṣ P

¹ Lit. "difference".

Porter, please register this luggage to Shibin Al-Kawm.	ya ḡayyāal, min fāḡḡlak sāḡḡil ilḡaṡṡida li-ṣḡibin ilkōom.
You will have to pay excess luggage on this trunk.	lāazim tīdḡaḡ ṣūḡra-zyāada ḡala-ssandūṡ da.
Please bring the registration slip to me in the train.	min fāḡḡlak ḡāṡli wāḡḡl ittasḡil f-ilṣāṭr.
Please leave the suitcases in the left-luggage department.	min fāḡḡlak ḡūṡṡ iṣṣūnaṡ f-ilṣamanāat.
From which platform does the slow train start?	Ṣilṣāṭr ilṣaṡṡāṡ ḡayṡūm min Ṣāyyi raḡliṡ P
Platform No. 4.	Ṣirraḡliṡ nimra-rbāḡa.
I was lucky—I got a seat near the window with my back to the engine.	Ṣanaḡūṡṡi maḡzūṡ — laṣēetṡ kūrṡi ḡāmb iṣṣibbāak wi kāan ḡāḡri l-ilwābūur.
Did you reserve it?	kūṡṡi ḡāḡzu(h) P
All change!	kūḡḡl irrukkāab yiyayyāru!
I have left my coat in the compartment.	Ṣana ṡibt ilbāḡṡu-bṡāḡi f-iḡḡḡalōon.
Where is the Lost Property Office?	leēn māḡtab ilmaḡḡudāat P/leēn māḡtab ilḡaḡāat illi-ṡkun ḡāyya P
Where is the buffet?	leēn ilbuṡēe(h) P
Over there.	ḡināak aho(h)!
Is there a restaurant car on the train?	fīḡ ḡarabīyyit ṣāḡli f-ilṣāṭr P
The sleeping car is in the middle of the train.	ḡarabīyyit innōom ā wiḡṡ ilṣāṭr.
Arrival and departure times of trains are in the guide.	maḡaḡḡid ṣiyāam ilṡuṡurāat wi wuḡūḡḡa f-iddalīl.
Here is the summertime-table.	ḡalīl ilṡuṡurāat f-iḡḡēef aḡo(h).
I bought my ticket at a travel agency.	ḡaḡāṡṡ ittazkūra min māḡtab issiyāāḡa.
Take your seats, please.	kūḡḡḡl wāḡḡid yūṡḡud fi maḡānu(h), min faḡḡiḡku(m).
Your suitcase is too large for the luggage-rack.	ṡanṡṡitak kibīra ṡāwi ḡala-rṡāṡṡ.
The big trunk goes in the luggage van.	Ṣissandūṡ ikkibīr lāazim yirūḡḡ ḡarabīyyit ilḡāṡṡ.
Don't lean out of the window.	ma-tṡṡūḡḡ min iṣṣibbāak.
How long do we stop here?	Ṣilṣāṡri ḡayūṡaṡ ḡina Ṣaddēeh P
You had better ask the ticket inspector when he comes to check the tickets.	Ṣilṣāḡsan innak tībṡa tīṡaḡal ikkumsāari lamma yḡi yūṡḡub ittazāakir.

TRAVELLING BY SEA

Vocabulary

sea travel	ṣissáfur b-ilbáhr
port, harbour	mīna, mawāani
steamship company	ṣirkat ilbawāaxir
passenger-boat	ba(a)xirat ¹ irrukkāab
liner	ḡa(a)birat ¹ ilmuḥitḡat
one-class liner	ba(a)xira-b dōroga wāḡda
first class	dōroga ṣūula
second class	dōroga tānya ; sukāmā
tourist class	dōroga siyahīya
passage, crossing	riḡla, riḡlāt
bow	muqōddam ilba(a)xira
stern	muṣáxxar ilba(a)xira
hull	ḡāykal ilba(a)xira
fo'c'sle	ṣāḡla muqōddam ilba(a)xira
mast	ḡūri, ḡawāari
anchor	mīrsa, marāasi
cable	ḡābl ilmīrsa
funnel	maḡxāna, maḡāaxin
railings	suur ; darabzlin
deck	dōhr ilmarkib/ḡāḡh ilmarkib, ḡuḡāur/ḡuḡāuh ilmarkib ; dekk
bridge	ṣōḡt ² ilqiyāada
rudder	dāffa, daḡḡāt
porthole	kūwwa, kuwwāat
gangway	ṣillim, salāalim
engine-room	ḡāmbar ilḡidda
dining-saloon	māḡḡam
smoking-room	ḡūgrit ittadḡlin
lounge, saloon	ḡulōon
1st class saloon	ḡulōon iddōroga-lṣūula
deck-chair	ḡizlūḡ (or ḡizlōon), ḡizlunḡāt
life-boat	ṣāarib innagāah, ṣawāarib innagāah
life-belt	ḡizāam innagāah, ṣiḡmāmit (or ḡiximīt) innagāah
cabin	kabīna, kabāayin
berth	ṣirlir, sarāayir
hammock	murgēḡa, maragḡih
passenger	rāakib, rukkāab

¹ A somewhat literary form.² Pronounced ṣoḡt.

captain	kābtin, kabāatin
sailor	baḡḡāar, baḡḡāara
stoker	ḡaḡḡi, ḡaḡḡiyya
steward	ḡarrāḡ, ḡarraḡlin ; xāadim, xādam
purser	ḡarrāḡ
harbour pilot	mūrḡid ilmfina, murḡidlin ilmawāani
lighthouse	fanāar, fanarāat
tug-boat	ruffāḡ ṣirḡāad ilbawāaxir, ruffāḡāt ṣirḡāad ilbawāaxir
wake	māḡra-lba(a)xira
seasickness	duwāar ilbáhr
to sail (depart)	ṣābḡur, yūbḡir ¹
to steer	wāḡḡih, yiwāḡḡih
to roll	ṣitmāayil, yitmāayil
to pitch	ṣitmāargah, yitmāargah
to book a passage	ḡāḡaz, yihḡiz tazkōra-l markib
to embark	ṡilḡ, yiflāḡ ḡa-lmarkib/rīkib, yirkab ḡa- lmarkib
to disembark	nizil, yinzil min ḡa-lmarkib
to cast anchor	rāma, yirmi-lmīrsa
to weigh anchor	ḡaal, yiflil ilmīrsa

Sentences

Have you booked your passage?	ḡāḡāzt ittazkōra ḡa-lba(a)xira ?
Which route are you travelling by?	misāafir bi ṣāyyi ṡarḡi ?
When are you sailing?	ṡilba(a)xira-lli ḡatsāafir ḡalēeha ḡatīḡḡ ṡimta ?
I'm travelling first class.	ṡana-misāafir b-iddōroga-lṣūula.
This cargo boat takes some passengers.	markib ilbiḡāḡa dī-bṡāaxud (bāḡḡ ir)rukḡāab.
How many knots does she do?	biṡāafir bi ṡurḡit kāam ḡūḡda ?
This steamer is not one of the fastest, but she is very comfortable.	ṡilba(a)xira dī mif min ṡārraḡ ilbawāaxir, lāakin issāfar ḡalēeha murḡih ḡiddan.
Where does this liner call?	ṡilba(a)xira dī-bṡāḡaḡ fēen ḡi riḡlīḡa ?
Where is my cabin?	kabinti fēen ?
I cannot stand the noise of the propellers.	ṡana mif ṡāadir astāḡmil dāwḡit ilmuḡarrikāat.
Where can I get a deck-chair?	ṡalāaḡi kūrsi fēen, min ṡōḡḡak ?
Is there a doctor on board?	fīh dukṡōor ḡa-lba(a)xira ?

¹ A "learned" form.

My wife has been seasick for some days.	Ṣissittī-btāḡti Ṣaḡbha duwār ilbāhr min kāam yōom.
The English Channel crossing was very stormy.	ḡubūr ilkanāal lingillizi kan ḡḡbi ḡiddan.
Are you a good sailor?	Ṣinta ma-btitḡābī m-issāfar i-ilbāhr?
We had a rough passage.	Ṣirrihla kāanit mutḡiba Ṣāwi.
The ship is rolling and pitching a lot.	Ṣilba(a)xīra-btitmārgah Ṣāwi.
The sea is very rough.	Ṣilbāhri hāayig ḡiddan.
It's getting foggy.	Ṣiḡḡabāb biyktar.
Visibility is bad.	Ṣirruṣya ḡḡba.
We are twenty miles off the coast.	bēnna-w bēen iḡḡāṭi ḡisrīn mīl.
Where can I send a cable?	minēen aḡdar āḡat tiliyrāaf, min faḡlak?
In the wireless operator's cabin.	min Ṣōḡt ¹ illasīlki.
Get your passports and landing cards ready, the coast is in sight.	ḡaḡḡaru gawazāat issāfar bitaḡitkum wi-bḡaṣāatinnuzūl, Ṣarrābna ḡala-ḡḡāṭ.
The harbour pilot has already come on board.	mūrḡid ilmaḡna wiḡil ḡa-lba(a)xīra.
We shall soon be alongside.	Ṣihna Ṣarrābna nīwḡal ilbārr.
They are lowering the gangway.	Ṣilbaḡḡara biynazzīlu-ṣiṣṣala.
The crane is unloading a car on to the dock side.	Ṣilwinḡi biynāzzil ḡarabīyya ḡa-lmaḡna.

TRAVELLING BY AIR

Vocabulary

air travel	sāfar b-iṭṭayyāra
aeronautics	ḡilm iṭṭayarāan
air transport	Ṣinnāḡl igḡāwwi
aircraft, aeroplane	ṭayyāra, ṭayyarāat
seaplane	ṭayyāra-lmaṣīyya
jet aircraft	ṭayyāra naḡḡāsa (or naḡḡāḡa ²), ṭayyarāat naḡḡāsa
airship	munṭāad, manaṭṭid
flight	ṭayarāan; sāfar b-iṭṭayyāra, Ṣasṣāar b-iṭṭayyāra
air-route	xāṭṭi ḡāwwi
air-lines	ḡarikāat iṭṭayarāan
Egyptian Airways	ḡirkit (or ḡarikat) māḡrī l-iṭṭayarāan

¹ Pronounced Ṣoṭṭ.² Pronounce ḡ as /t/ in English "think".

aerodrome, airport, airfield	maṭṭāar, maṭṭarāat
steward	muḡḡif, muḡḡifīn
stewardess	muḡḡifa, muḡḡifāat
pilot	ṭayyāar, ṭayyarīn
flight engineer	muhāndis iṭṭayyāara, muhandistīn iṭṭayyarāat
wireless operator	muhāndis illasīlki
passenger	muṣāafir, muṣafirīn
ground staff	muwazzḡifīn ilmaṭṭāar
engine	mākana, makanāat; ḡidda, ḡiddad
airscrew, propeller	marwāḡa, marāawih
cockpit	māḡḡad iṭṭayyāar
wing	ḡināḡa (or ḡanāḡa), Ṣiḡāḡa
wingspan	ṭāul igḡinaḡēen
fuselage	ḡism iṭṭayyāara
rudder	dāffa, daffāat
tail	deel, diyūul
fuel oil	mazūut (or mazūtt)
wind direction	Ṣittigāah irrūḡ
vibration	zabzāba
safety belt	ḡizāam ilḡamāan
air pocket	maṭṭābbi hawāaṣi
air-conditioning system	ḡihāaz takyīf ilhāwa
tank	xazzāan, xazzanāat
parachute	paraḡūtt, paraḡuttāat
parachutist	Ṣinnāazil b-ilparaḡūtt
rate of climb	sūrḡit igḡuḡūud
rate of descent	sūrḡit ilhubūut
forced landing	Ṣinnuzūul liṭṭirāari
civil aviation	Ṣiṭṭayarāan ilmaḡani
military aviation	Ṣiṭṭayarāan ilḡarbi
to fly	ṭaar, yiṭṭir
to take off	ṣaam, yiṣūum
to land	nīzil, yīnzil
to crash	wīṣiḡ, yūṣaḡ ¹
to climb	ḡīli, yīḡla ²

Sentences

Which is the shortest way to the airport?	Ṣēeh Ṣaṣrab ṭarīṣ l-ilmaṭṭāar?
When does the next plane leave for London?	Ṣiṭṭayyāara-lli ḡāyya ḡatṣūum li lāndan waṣṭēeh?

¹ More often in the feminine forms, wīṣiḡit, tūṣaḡ.² More often in the feminine forms, ḡīlyit, tīḡla.

The time-table is in the waiting-room. gádwal ilmawaḡlūd f-ilṣistirāḡha.

I should like to travel without breaking the journey. Ṣana ḡāawiz asāaḡir fi ṭayyāra miḡ ḡatūṣaf fi ṣāyyi ḡitta tanya/Ṣana ḡāawiz asāaḡir min ḡeer tawāqqūf.

How many passengers does this aircraft take? Ṣiṭṭayyāra di-bṭāaxud kāam rāakib?

This plane carries fifty passengers and a crew of five. Ṣiṭṭayyāra di-bṭāaxud xamṣiṣin rāakib wi fiḡha xāmas ṭayyarīn.

Where will they put my luggage? ḡayḡūṭu ḡāṣṣi fēen?

In the luggage hold. fi máxzan ilḡāṣṣ.

The plane is just taxi-ing out of the hangar. Ṣiṭṭayyāra ṭāḡṣa min igḡarāṣ.¹

There's a two-engined plane just coming in. ṭayyāra-b muḡarrikēen ḡāyya.

Jets have a limited range. Ṣiṭṭayyarāat innawḡāaḡa biṣāaḡir masāṣāat ṣuḡayyāra bass.

The load-capacity of an aircraft is limited to a certain weight. ḡumūlūt iṭṭayyāra maḡdūda-b wāznī maḡḡūḡ.

Each passenger is allowed to carry twenty kilos of luggage free. masmūḡ li kūllī-masāaḡir innu yāaxud maḡāaḡ ḡiṣriṣn kēlu maḡḡānan.

You have to pay on excess luggage. lāazim ṭidfaḡ ḡala-lḡāṣṣ izziyāada.

Are you liable to be airsick? Ṣinta biṭdūx² min rukūb iṭṭayyāra?

The stewardess is serving a meal. Ṣilmuḡḡiṣa biṣṣāddim ilṣākl.

The meteorological station has announced a storm warning. maḡlāḡit ilṣarḡāad ilḡawwiyya ṣaḡlānit taḡbīr³ min ḡa(a)ḡiṣa.

The take-off has been delayed (because of fog). Ṣiṭṭayyāra-tṣaxxārit ḡan máwḡid ṣiyāmha (ḡaṣan idḡabāab).

We landed at Al-Maza⁴ at the scheduled time. nizilna-f maḡāar ṣalmāaḡa f-ilmaḡāad ilmuḡāddad.

¹ In educated speech this word is very often pronounced with the final sound of "rouge" in place of ṣ.

² Pronounced bidd-.

³ Pronounce ḡ as /h/ in English "the"; ṣaḡlānit, too, is essentially a written form.

⁴ Cairo Airport.

THE TOWN

Vocabulary

town	bālad, ¹ bilāad; madīna
city	madīna, mūdun
village	bālad, bilāad; ḡārya, ḡūra
capital	ḡa(a)ḡiṣa, ḡawāḡim
provincial town	mudiriyya, mudiriyyāat; márkaz, ² marāakiz
country(side)	riif (pl. ṣaryāaf)
in the country	f-ilṣaryāaf
in town and country	f-ilbāandar wi f-irriif
country (nation)	barr, burūur ³
land (as opposed to sea)	barr
on sea and land and in the air	f-ilbāḡri-w ḡa-lbārri-w f-igḡāww
suburb	ḡa(a)ḡiṣa, ḡawāaḡi
slum	ḡāyyi faḡiir, ṣaḡyāaṣ faḡiira
market (square)	suuṣ, ṣawwāaṣ
main square	midāan raṣṣi
street	ṣāariḡ, ṣawwāariḡ
quarter	ḡayy, ṣaḡyāaṣ
lane	ḡāra, ḡawwāri
blind-alley	ṣāariḡ mazdūd
side-street	ṣāariḡ ḡa(a)nlbi
street corner	nāḡya, naḡwāḡi; rúknī ṣāariḡ, ṣirkāan
	ṣawwāariḡ
crossing	ḡubūur ilmuṣāaḡ, ṣamāakin ḡubūur
	ilmuṣāaḡ; taḡḡaṭuḡ
road-junction	taḡḡaṭuḡ ṣāariḡ... (e.g. fuṣāad) maḡa
	ṣāariḡ... (e.g. ḡimāad idḡlin)
private road	ṣāariḡ maḡḡūḡi
pavement	raḡliif, ṣarḡiṣa
kerb	ḡāṣiṣ irraḡliif
traffic lights	ṣanwāar ilmurāur
traffic signs	ṣiṣarāat ilmurāur
garden	ḡināana, ḡanāayin
park	muntāzah, muntazahāat
bridge	kúbri, kabāari; ṣanṭūra, ṣanāaṭir ⁴
river	nahr, ṣanhāar
railway station	maḡāṭṭit issikka-lḡadīd
hospital	mustāṣṣa, mustaṣṣayāat
town hall	baladiyya
cemetery	ḡabbāana, ḡabbanaat

¹ A feminine form.

² An administrative division, strictly.

³ Cf. bārri máḡr "Egypt".

⁴ Or ṣanāaṭir.

post office	máktab ilbarid ; silbústa
police station	márkaz ilbullig ; núst(it ilbullig ; karakóona, karakonáat
public library	maktába ʔá(a)mma
school	madrása, madáaris
college	kulliyya, kulliyyáat
university	gámʕa, ga(a)miʕáat
museum	máthaf, matáahif
Museum of Antiquities	ʕantikxáana ; dóar ilʕaðáar ilmagriyya
Cairo General Library	ʕilkutubxáana
exhibition	múʕraq, maʕarid
mosque	gáamiʕ, gawáamiʕ
church	kinfisa, kanáayis
cathedral	katidraʕiyya, katidraʕiyyáat
synagogue	kinist ilyahúud
fire station	ʕilmaʕúufi ; maháʕʕit ilharúʕ
block of flats	ʕimóara, ʕimaráat
shop	dukkáan, dakakiin
restaurant	múʕʕam, maʕáaʕim
café	ʕáhwa, ʕaháawi
bar, wine-shop	baar, baráat ; xammóara, xammaráat
flat, apartment	ʕáʕʕa, ʕúʕaʕ
shop-window	batrína, batrináat
policeman	ʕaskári bullig, ʕasáakir bullig
traffic policeman	ʕaskári-lmurúur
night-watchman	ʕafiir, yúfara
pedestrian	máaʕi, maʕyíin
street cleaner	kannáas, kannasíin
bus	ʕutubíis, ʕutubisáat
tramcar	turmáay, turmayáat
lorry	lúuri, luriyyáat ; kámyun, kamyunáat
car	ʕarabíyya, ʕarabiyyáat ; ʕuʕumbíil, ʕuʕum-biláat ; sayyáara, sayyaráat
private car	ʕarabiyya malláaki
cart	ʕarabiyya kárru, ʕarabiyyáat kárru
gharry	hanʕóur, hanʕíir
gharry-driver, cart-driver	ʕarbáagi, ʕarbagiyya
taxi	táksi, taksiyyáat ; ʕarabiyyit ʕúgra
taxi-rank	máwʕaf taksiyyáat
stopping-place	máwʕaf, mawáaʕif ; maháʕʕit ilʕutubíis (or maháʕʕit itturmáay)
palace	ʕaʕr, ʕuʕúur ; ʕaróaya, ʕarayáat
night-club	kázinu (or kazínu), kazinuháat

houseboat	ʕawwáama, ʕawwamáat
Nile steamer	ba(a)xíra niliyya
Tourist police	ʕilbullig issiyáahi
dragoman	turgumáan, tarágma
beggar	ʕahháat, ʕahhatíin
terminus	ʕáaxir ilxúʕʕ, ʕawáaxir ilxúʕʕ
entrance	duxúul, ʕúruʕ idduxúul ; baab, ʕabwáab
exit	báab ilxurúug, ʕabwáab ilxurúug
standing	wáaʕif, wáʕfa, waʕfiin ¹
sitting	ʕáaʕid, ʕáʕda, ʕaʕdíin ¹
3 standing (places)	tálat mahalláat l-ilwúʕuf
on foot	ʕa-lʕádam
first class	dóroga ʕúula
second class	dóroga tánya
to ride, get in or on a vehicle	ríkib, yírkab (ilʕarabiyya, etc.)
to get on a horse	ríkib, yírkab ʕala-lhúʕáan
to get off	nízil, yínzil (min)
to walk	míʕi, yímʕi
to take a walk	ʕitmáʕʕa, yitmáʕʕa ; ʕittássaʕ, yittássaʕ

Sentences

How far is it to the shopping centre ?	ʕilmasáafa ʕaddéeh min hína-l ʕáariʕ issúʕ (or l-iddakakiin) ?
Which is the shortest way to the town centre ?	ʕéeh ʕáʕrab ʕarúʕ li wíʕʕ ilbálad ?
Can you tell me the way to the theatre ?	tíʕdar tíʕúlli min láqlak ilmáshah féen ?
Where is the post office ?	féen ilbústa/máktab ilbarid ?
The second turning on the right.	ʕittahwída-ttánya ʕa-lyimíin.
Don't cross the street unless the green light is on.	ma-tʕaddíj iʕʕáariʕ illa lamma-ykúuninnúur lóʕqar mináwwar.
There are the traffic lights.	ʕanwáar ilmurúur ahé(h).
Don't step off the pavement.	ma tinzílʕi min ʕa-rroʕíif.
The traffic is very heavy.	ʕilmurúur záhma ʕáwi.
Mind the lorry !	hásib (hásba, hasblin ¹) illúuri ; xud (xúdi, xúdu ¹) báalak (báalik, bálkum) m-illúuri.
There is a traffic jam at the corner of Suliman Pasha Street.	fíh ʕáʕtala (ʕ-ilmurúur) fi ʕáwwil ʕáariʕ silimáan baafa.
The streets are narrow.	ʕíʕawáariʕ dayyáʕa.
I've lost my way.	ʕana táayih (ʕana táyha, ʕihna tayhíin ¹).

¹ Masculine singular, feminine singular, and plural forms, in that order.

Turn to the left.	hāwwid ʕa-jʕimāal.
Straight on.	ʕala tūl; dūyri.
Where is the main entrance to the hospital?	fēen ilmādxal irraʕisi bitaʕ ilmustaʕfa?
Where does Mr. Ali Fathi live?	ʕissāyyid ʕālī fāthi sāakin fēen?
On the top floor.	fi ʕāaxir dōor f-ilʕimāqara.
They have a flat on the ground floor.	lūhum ʕāʕa f-iddōor ilʕārqi.
Can I get to Liberation Square by bus?	ʕāʕdor arūh midāan ittahrir b-ilʕutubliis?
Take the lift. Or do you prefer the stairs?	ʕiʕlaʕ f-ilʕaḡaḡeēr. walla-ḡiʕbiʕi ʕiʕlaʕ b-issillim?
You have to get a ticket.	lāazim tiʕaʕ tazkara.
Get your ticket at the ticket-office.	hāat tazkarta min jibbāak ittazākir.
You can also take the bus.	tiʕdor tāaxud ilʕutubliis bārdu(h).
The buses are crowded.	ʕilʕutubliisāt zāhma.
Let the passengers off, first, please.	ʕinnāazil ilʕāwwal, min foqlūku(m).
We are full up. Next bus, please.	ʕilʕutubliis malyāan. xūd illi bāʕdu(h).
In Alexandria there are both single- and double-decker trams.	fihi turmayāat bi dorēen wi turmayāat bi dōor wāahid f-iskindiriyya.
Standing room only.	fihi mahallāat wuʕūf bāss.
Pass down inside.	ʕidxūlu ʕūwwa min foqlūku.
Don't push.	ma-tzūʕʕiʕ. ¹
Is there no queue?	ma fiʕi ʕūbūur?
Keep a passage clear.	wassāʕu ʕikka min foqlūkum.
Fares, please.	tazākir min foqlūkum.
I've lost my ticket.	tazkarti dāʕiʕit.
Don't get off while the train is going.	ma tinziʕi w-ilʕāʕri māaʕi.
When does the last bus leave?	ʕāaxir ʕutubliis biyʕūum issāʕa kām?
Sunday traffic is limited.	ma fiʕi ʕarabiyyāat kittir yōom ilhādd.
Where do I have to get off?	ʕānzil fēen?
No thoroughfare.	ʕarʕiq masdūd. ²
Closed to pedestrians.	mamnūʕ murūur ilmuʕāh. ³
No admittance (private).	mamnūʕ idduxūl (xaʕḡ). ²

¹ Pronounced ma-dz...² Written language.

Have you seen the illuminated advertisements in the centre of the city? ʕātt ilʕiʕlanāat ilminawwāra-lli-f wiʕt ilbālad?

They are hosing down the road-ways. biyʕiʕlu-jʕawāariʕ b-ilxaraʕim.¹

HOTELS

Vocabulary

hotel	lukānda, lukandāt; fānduq, fanāadiq
single room	ʕōoḡa-l ʕāʕi wāahid
double room	ʕōoḡa l-itneēn
private bathroom	ḡammām xuʕūʕi
reception desk	yūrit listiqbāal; listiqbāal
key	muftāah, mafatīh
lounge	ʕistirāḡa, ʕistirāḡāt
dining-room	ʕōḡt ² ilʕākl; yūrit iʕaḡām
writing-room	ʕōḡt ² ikkitāaba
lobby	hool
gentlemen's cloakroom	dāwrit miyāah irrijāal ³
ladies' cloakroom	dāwrit miyāah issayyidāat ⁴
corridor	mamārr, mamarrāt
service stairs	sillim ilxādam
lift	ʕaḡaḡeēr, ʕaḡaḡerāt
fan	marwāḡa, marāwih
air conditioning	takyīf hāwa
bell	ḡaras, ʕaḡrās
bell-boy	ʕarraʕ, ʕarraʕi
chambermaid	xaddāma, xaddamāt
boots	massāah iggizām
waiter	ḡarsōon, ḡarsonāt
waitress	ḡarsōona, ḡarsonāt
hall-porter	ʕarraʕ, ʕarraʕi
doorman	bawwāab, bawwabīn
manager	mudīr, mudirīn
proprietor	ḡāḡib ilmilḡ, ʕaḡḡāb ilmilḡ
cook	ʕabbāʕ, ʕabbāʕi
to book (a room/accommodation)	ḡāʕaz, yihḡiz (ʕōoḡa/mahāll)
to lodge	ʕikin (or sākan), yūskun

¹ Singular xarʕūum.² Pronounced ʕōḡt.³ Written language. Pronounce j as in English "jeep".⁴ Written language.

to stay at (a hotel) nízil, yínzil (fi lukánda)
to cancel (a booking) láya, yilyi (hágz il'óóda)
to settle (the bill) dáfaḡ, yídfaḡ (ilhisaab)

Sentences

Which hotel are you staying at? Sinta náazil fi ṣáywi lukánda?
The service is good (bad). Ṣilxidma ṭayyiba (wihja).
Can I have a single room? ḡáawiz ṣóóda-l wáahid.
Is there central heating and running hot and cold water in the rooms? fiih tadfiya-w máyya súxna-w sáṣṣa f-il'iswad?
Here is the key to your room. Siṭṭáddal muftáah ṣóḍtak.¹
The lift boy will take your luggage up. ḡáamil il'ṣagangéer hayṭállag ṣunqak fíof.
Can I have breakfast in my room? múmkin tigibli fuṭṭuri-f ṣoḍti?¹
Where is the bathroom, please? féen ilhammáam, min faḍlak?
Please give me another towel and some soap. Siddiini min faḍlak fúuṭa tánya-w ḡabúuna.
I have ordered a room with bath. Sana ṭalábtí ṣóóda-b hammáam.
Please enter your name and address in the visitors' book. min faḍlak ṣiktib ismak wi ḡun-wáanak fi dáftar izzuwwáar.
Will you please fill in this form. Ṣimla-lbayanáat di min faḍlak.
How long do you intend to stay? haḍritak² ḡatistáanna f-illukánda ṣaddéeh?
What are your terms? ḡádfag káam, min faḍlak?
How much is bed and breakfast? Ṣilmablit w-ilfuṭur bi káam?
I should like another blanket. Sana ḡáawiz baṭṭaniyya tánya min faḍlak.
Have you reserved a room for me? Sintu ḡagzlin ṣóóda liyya?
Where is the bar? féen ilbáar?
I want to lodge a complaint with the manager. Sana ḡáawiz akállim ilmudfir.³
Any letters for me? fiih gawabáat ḡaṣáani?
Can you call me to-morrow at six o'clock? ḡahḡini búkra-ssáḡa sitta, min faḍlak.
Ring twice for the chambermaid. Ṣiḡrab igḡaras marritéen li ṭalab ilxaddáama.
Where did you put my brush and comb? ḡaṭtéet ilfarja w-ilmiṣṭi-btáuzi féen?

¹ Pronounced ṣoṭṭ-.² Term of polite address.³ Lit. "... to talk to the manager".

When can you let me have my laundry back? ḡatróggag ilyasil waṣtéeh?

Here is my laundry list:

- 4 white shirts.
- 3 coloured shirts.
- 6 collars (starched).
- 5 soft collars.
- 5 detached collars.
- 2 vests.
- 2 pairs of underpants.
- 1 pair of pyjamas.
- 10 handkerchiefs.
- 5 pairs of socks.
- 2 blouses.
- 3 slips.
- 2 nightdresses.
- 3 pairs of stockings.
- 1 linen dress.
- 1 dressing gown.

Is there a barber's shop in the hotel?

I've forgotten my razor.

Can I have this suit pressed?

Let me have the bill, please.

I stayed at the Misr for a week.

Is there anywhere to stay there?
I'm looking for a hotel which is not too expensive.

Do you like your hotel?

The food is good and plentiful.

The cooking is excellent.

Can I book rooms for August?

Sorry, we are booked up till October.

You should have booked long in advance.

Ṣáymit ilyasil bitáag(i)-ahé(h):

Ṣárbag ṣumḡán bliḡ.
tálat ṣumḡán milawwinlin.
sitti yaṣáat (minafsiyya).
xámas yaṣáat miṣ minafsiyya.
xámas yaṣáat munfáḡila.
fanillitéen.¹
libaséen.
biḡáama.
ḡáfor manadfil.
xámas igwáaz farabáat.
biloztéen.²
tálat ṣumḡán ḡarimi.
ṣamigéen nóom.
tálat igwáaz farabáat ḡarimi.
fustáan til wáahid.
róob wáahid.

fiih dukkáan ḡalláaṣ f-illukánda?

Sana-nalit mákanit ilḡilláaṣa-btáḡti.

múmkin tikwili-lbadláadi, min faḍlak.

Siddiini Ṣáymit ilhisaab, min faḍlak.

Sana-nzilti-f lukándit máḡri-l múddit ṣushúḡ.

fiih lukándat hináak?

Sana ḡáawiz lukánda mutawassila.³

Ṣilukánda ḡagbáak?

Ṣilṣákli-ktfir wi-kwáyyis.

Ṣiṭṭábxí mumtáaz.

Ṣáṣdar áḡgiz ṣóóda-l ṣayḡṣug?

Ṣáasif, Ṣilṣúwad kulláha mahḡuza-lyáayit ṣuktóobar.

kan láazim tihgiz min hádri Ṣáwi.

¹ Sing. fanilla.² Sing. bilóoza.³ Lit. "average".

RESTAURANTS AND MEALS

Vocabulary

restaurant	máṭṭam, maṭṭāṣim
café	ṣāḥwa, ṣahāawi
bar	baar, barāat
breakfast	fuṭūr
lunch	yāda
dinner	ḡāṣa
meal	ṣākla, ṣaklāat
plate, dish	ṭābaṣ, ṣiṭbāṣ
knife	sikkīna, sakakīn
fork	ḡōka, ḡwak (or ḡwak)
spoon	maḡlāṣa, maḡālīṣ
tea-spoon	maḡlāṣit ṣāay
cup	ḡingāal, fanagīl
saucer	ṭābaṣ ḡingāal
glass	kubbāya, kubbayāat
tea-pot, coffee-pot	barrāad, bararīd
milk-jug	ṣabrīṣ lāban, ṣabrīṣ lāban
sugar-basin	sukkariyya, sukkariyyāat
water-jug	ṣabrīṣ māyya
tray	ḡiniyya, ḡiniyyāat (or ḡawāani)
saucepan	kasarōola, kasarolāat
menu, bill of fare	ṣilṣāyima; ṣāymit ilṣaḡḡar ¹
course	ḡanī, ṣaḡnāaf
vegetarian	nabāati, nabatiyyīn
meat dish	ṣāklit lāhma
wine	xamr
spirits	maḡrubāat ru(u)ḡiyya
hors d'œuvre	muḡahhiyāat
dessert	fākha
sweet	(course) ḡilw; (sweetmeat) tūufi, tuḡiyyāat
sandwich	sāndawīṭṣ (or sandi-), sāndawīṭṣāat
salt	malḡ
pepper	ḡilāl
chilli	ṣārnī ḡilāl, ṣurūun ḡilāl
parsley	baṣḡūunis
mustard	mustārda
vinegar	xall
oil	zeet, ziyūn
butter	zibda

¹ Lit. "price-list".

clarified butter, ghi	samn
lard	dihni xanzīr
fat	ḡahm
bread	ḡeeḡ
French bread	ḡeeḡ afrāngi
local bread	ḡeeḡ bāladi
loaf	riyīṭ, ṣiryīfa
toast	tust
tinned meat	lāhma maḡfūuza
ham (also pork and bacon)	xanzīr
sausage	sugūṣṣ (c.), ¹ ḡuḡāḡ sugūṣṣ, ḡawāabiḡ sugūṣṣ
egg	beeḡ (c.), bēeḡa, beḡāat ²
fried eggs	bēeḡ māṣli
scrambled eggs	bēeḡ maḡrūub
boiled egg	bēeḡa maslūuṣa
omelette	ḡigga, ḡiggāat
soup	ḡūrba
vegetable soup	ḡūrbit xuḡḡar
lentil soup	ḡūrbit ḡāts
chicken soup	ḡūrbit ḡirāax
tomato soup	ḡūrbit ṭamāaṭim
joint	fāxda
veal	lāhma-btillu; ḡaggāali
beef	lāhma bāṣari
beefsteak	ḡlēe
mutton	lāhma ḡḡani
lamb	lāhma ḡūzi
fish	sāmak (c.), sāmake, samakāat
pond fish	būṭi
mullet	būuri
sole	sāmak māusa ³
vegetables	xuḡḡar
potatoes	baṭāaṭiḡ (c.), baṭāṭḡāya, baṭāṭḡāat
potato crisps	baṭāaṭiḡ maṣliyya; baṭāaṭiḡ maḡammāra
rice	ruzz
lettuce	xagḡ (c.), xagḡāya, xagḡāat
salad	ḡālaṭa, ḡalaṭāat
cabbage	kurūmb (c.), kurūmba, kurumbāat
cauliflower	ṣarnabliṭ (c.), ṣarnabliṭa, ṣarnabliṭāat

¹ (c.) = collective noun.² Cf. ṭūurit bēeḡ or ṣārbaḡ beḡāat "4 eggs", dāstit bēeḡ or ṣiṭnāaṣar bēeḡa "a dozen eggs".³ The names of other fish are given on p. 202.

carrots	gúzar (c.), gazarúaya, gazaráat
spinach	sabáanix (or si-)
beans	fúul (c.), habbáayit fúul, habbáat fúul
peanuts	fúul sudáani
green beans	fagúlya (c.), habbáayit fagúlya, habbáat fagúlya
peas	bisilla (c.), habbáayit bisilla, habbáat bisilla
onions	bágal (c.), baǧalúaya, baǧaláat
garlic	toom (c.), rúas toom, rúas toom
pumpkin	ǧarǧ (c.), ǧarǧáaya, ǧarǧáat
marrow (small)	kúusa (c.), kusáaya, kusáat
melon	fammáam (c.), fammáama, fammamáat
Jew's mallow	muluxíyya
ladies' fingers	bámya
fruit	fákha, fawáakih
stewed fruit	fákha maǧbúuxa
cheese	ǧibna
minced meat	láhma mafrúuma ; kúfta
beer	blíra
cider	sáydor
mineral waters	miyáah fawwáaru ¹
lemonade	lamunáatu
lemon juice	ǧaǧlir lamúun
orange juice	ǧaǧlir burtuǧáan
coffee	ǧáhwa
tea	ǧaay
cocoa	kakáaw
milk	lában
cream	ǧiǧta
pigeon	hamáam
duck	butǧ
turkey	dlík rúumi
chicken	fárxa ; firáax
breast of chicken	sídri fárxa
leg of chicken	wirki fárxa
pastry, pastries	ǧatáo, ǧatoháat
cake	kahk (c.), káhka, kahkáat
biscuits	baskawíit (c.), baskawiita, baskawitáat
jam	mirábbu
table napkin	fúufit ǧúfra, fúwaǧ ǧúfra
tablecloth	múfruf, mafáariǧ
bill, check	hisáab
tip	baǧǧiǧ

¹ A "learned" form.

A FEW EGYPTIAN DISHES

kíjǧ	dish of which yoghourt and flour are important ingredients
túrli	fried meat and vegetables in layers
ǧoǧmiyya	fried bean purée
kibad wi kaláawi	liver(s) and kidneys
láhma kustaléeta	chops (usually lamb)
ǧiǧ kabáab	meat grilled on a spit
kúfta	minced meat similarly grilled
kabáab hálía	braised, stewed meat
láhma-mahammáru	fried meat, lemon, onions, salt and pepper
láhma rústu b-ilbéet	roast meat and egg pie served in slices
ǧiniyyit baǧáetǧ b-illáhmi	tray of roast meat and potatoes (often obtainable from butcher's)
láhma buftéek	escalope ¹
hamáam máǧwi	roast pigeon
hamáam máǧǧi	pigeon stuffed with rice and/or minced meat and fried in ghi
láhma-b tarbiya	meat with white sauce and mixed vegetables
láhma-b jáli	jellied meat
láhma masláuǧa	boiled meat
fáttit láhma	bread and meat soup
sámak máǧli	fried fish
sámak máǧwi	baked fish
kúftit sámak	minced fish
kúftit gambári	minced prawns
ǧiniyyit sámak	fish baked in tomato sauce
sámak ǧámama	fish, onions, raisins, salt, pepper, mustard, dipped in oil and baked
sámak ma(a)yunáyǧ	boiled fish with mayonnaise ; ail-au-lit
ǧúlatit ǧahhina	sesame oil, salt, pepper, vinegar, spices
ǧúlatit ǧamáǧim	tomato salad
ǧúlatit zabáadi	yoghourt (zabáadi) with the addition of salt, garlic, and dry mint
ǧúlatit bidingáan (or bidingáan)	aubergine salad
báaba yánnu	aubergine and "ǧahhina" salad together
máǧǧi-krúmb	stuffed cabbage
máǧǧi waraǧ ǧinab or dólma	stuffed vine leaves

¹ buftéek relates to the method of frying in crumbs.

máħji bidingáan	stuffed brinjals
máħji tomáatim	stuffed tomatoes
máħji waraŕ xógg	stuffed lettuce leaves
máħji káusa	stuffed marrows
máħji botáatig	stuffed potatoes
misaŕáara	aubergine cooked in tomato sauce
ŕilħággi rúzz	rice, raisins, liver or kidney of poultry casseroled
fúul midámmis	baked beans
fúul náabit	boiled beans

Sentences

Have you booked a table in advance?	ŕinta ħáagiz ŕarabéeza?
Waiter, a table for four, please.	ya ġarsóon, ŕarabéeza l-arbáza, min foqlak.
Here is the menu.	ŕittáqqal ilŕáyma.
What would you like?	tiħibbi ŕéeh?
There are many courses to choose from.	fliħ ŕaġnáf kitlira tiŕdar tixtáur minha.
Does the menu appeal to you or would you prefer to eat <i>à la carte</i> ?	tiħibbi táaxud ŕákli káamil walla tixtáur ilŕaġnáf illi tiġġibak?
I can recommend our fish.	ġandína sámak kuwáyyis xóulig.
The special dish to-day is mutton and spinach.	ŕilŕákli-lmaġgúŕa-nnoħórda sabáanix b-illáħma-qqáani.
What have you in the way of meat?	ŕéeh ŕanwáaġ illáħma-lli ġanúukum?
Anything you like; we have all kinds.	ŕilli yiġġibak; ġandína kúlli ħáaga.
I would like a lettuce and tomato salad dressed with oil and vinegar.	ŕana ġáawiz ġálaŕa xádra min foqlak wi ġaléħa xáll-w zéet zetáun.
What can I order for you?	ŕátlub li siyáttak ¹ ŕéeh?
Could I have some kidneys or liver with rice and onions?	tiŕdar tiġbli min foqlak kaláawi walla kibda b-illáġul w-irruzz?
What alternative is there?	ġandúku ŕéeh táani?
What would you like to follow?	tiħibbi táaxud ħáaga tánya?
Are there any sweets?	ġandúku ħilw?
Would you like me to bring you some fruit?	tiħibb aġiblak fákħa?

¹ siyáada + ak; pronounced siyáttak.

There is no more fruit.	ma ġáti fliħ fákħa or ma-fáħi fákħa.
Would you like something to drink?	tiħibbi tiŕrab ħáaga?
Would you like Turkish or French coffee?	tiħibbi tiŕrab ŕáħwa túrki walla ŕáħwa ŕaransáawi?
How would you like it? Very sweet, sweet, a little sugar, or unsweetened?	tiħibbáħa-zzáay? ziyáada, maġ-búuŕa, ġa-rríħa walla sáada?
I prefer Turkish coffee.	ŕan-afáqqal ilŕáħwa-ttúrki.
Have a cigarette.	tiŕáqqal siġáara.
Thank you but may I smoke my pipe?	mutaŕákkir ŕáwi, ŕana ħadáxan ilbúba-otáġti, law samáħt?
Where have I put my matches?	ŕana ħaŕŕéet ikkabriti féen?
Here we are, I've a lighter.	ŕittáqqal, ŕana-mġáaya walláaġa-ħé(h)!
Pass the ashtray, please.	nawilni ilŕaŕŕáa, min foqlak.
Let me have the bill, please.	ŕiddini-lħisáab, min foqlak.
Would you like a drink at the bar?	tiħibbi tiŕrab ħáaga ġa-lbóur?
I would like to sit at a table outside in the fresh air.	ŕana ġáawiz áŕġud ġala ŕarabéeza bórra f-ilháwa.
Come and have supper with us.	ŕittáqqal ilġáŕa ġandína.
Come and take pot-luck with us.	taġáala náakul ilmawġúud.
Heavy meals do not agree with me.	ŕilŕákli-ttiŕŕil biyitġábní.
Shall I get you something light?	ŕaġiblak ħáaga xafiifa?
What would you like for breakfast?	tiħibbi tiŕŕar ŕéeh?
Can I have a boiled egg, bread and butter, and honey?	ŕiddini béeqa maslúuŕa, wi ŕéef wi zibda wi ġáŕal ábyuq?
Something cold.	ħáaga sáŕġa.
Iced drinks.	maŕrubúut muħalláa. ¹
No gratuities.	mamnúuġ ŕiġŕáŕ ŕáyyi nuqúud l-ilxádam.
I have no appetite.	ŕana ma liŕ nŕyya/nŕŕŕi mazdúuda.
He has a hearty appetite.	ħuwwa ŕakúul.
Here's health!	ŕŕiħiħiŕak!
Would you like to share our meal?	ŕittáqqal kúl maġáana?
No, thank you. I have already eaten. <i>Bon appétit.</i>	mutaŕákkir ġiddan, ŕana kált ŕábli kida. b-ilhána w-iŕŕiŕa.

¹ Written language. Pronounce ʔ as *th* in "think".

SHOPPING

Vocabulary

shop	dukkáan, dakakfín
wholesaler's	dukkáan ilgúmla
retailer's	dukkáan ilṣaṭṭūḡi
stores	maháll ilṣumáaṣ, mahalláat ilṣumáaṣ
store, depot	máxzan, máxáazin
baker's shop	máxbaz, máxábiz
pastrycook('s)	ḥalawáani, ḥalawaníyya
butcher('s)	guzḡar, guzḡarín
fishmonger('s)	sammáak, sammakfín
poulterer('s)	farárgi, farargíyya
grocer('s)	baṣṣaal, baṣṣallín
greengrocer('s)	xúḡari, xuḡaríyya
fruiterer('s)	fakaháani, fakahaníyya
stationer's, bookseller's	maktába, maktabáat
men's outfitter('s)	xayyúṭ, xayyoṭlín
haberdasher('s)	xirdawáati, xirdawatíyya
hardware dealer('s)	bayyáaḡ ṣadawáat ilḥidáada, bayyaḡlín
	ṣadawáat ilḥidáada
cleaner's and dyer's	mahállí tonḡlif ilmaláabis; tintirarí
tobacconist('s)	daxáxni, daxaxníyya
dispensing chemist('s)	ḡayḡúli, ḡayḡulíyya
chemist's shop	ḡayḡulíyya; ṣagḡaxána, ṣagḡaxanáat
cigarette kiosk	kúṣki sagáayir, ṣikṣáak sagáayir
shop assistant	ḡúbi (or ḡuby), ḡubyáan
customer	zibúun, zabáayin
to buy	ṣiṭára, yiṭári
to sell	baaḡ, yiblíḡ
to choose	ṣixtáar, yixtáar
to order	ṭálab, yúṭlub
to cancel	láya, yilyi
to exchange	báddil, yibáddil; yáyyur, yiyáyyur
to deliver	sállim, yisállim
to fetch	gaab, yiglib
to bargain	fáaṣil, yifáaṣil
to wrap up	laḡḡ, yilḡḡ

Sentences

At the baker's:	ḡand ilxabbáaḡ :
What can I get for you?/Are you being served?	ṣáyyi xidma?

I want two fresh loaves of European bread.
6 rolls, please.

ṣana ḡáawiz riyiféen ḡéef afráṅgi ḡabḡlín.¹
sitt iryífa-fráṅgi-ḡayyarlín, min faḡlak.

At the fruiterer's:

Have you any apples, please?
I should like three pounds of pears, please.

Could you send me a dozen tangerines, half a dozen lemons, two pounds of bananas, and a pound of grapes?

The walnuts and almonds are too dear. I'll take some peanuts instead.

Strawberries are out of season, madam/sir.

Have you any figs or plums?
Will you be having any cherries in to-morrow?

Shall I keep some for you, madam?

At the grocer's:

I want a packet of raisins and a pound of almonds.

Half a pound of ground coffee and a quarter of a pound of tea, please.

Will you have granulated or lump sugar?

Half a litre of vinegar, please.

I want a litre of olive oil and three pounds of flour.

Have you any tinned fruit?

At the market:

I want five pounds of tomatoes, please.

ḡand ilfakaháani:

ḡándak tiffáaḡ, min faḡlak?

ṣana ḡáawiz tálat irṭaal² kum-mitra, min faḡlak.

ṣibḡátli min faḡlak itnāḡar yusafandiyya, wi sitti lamunáat, wi ruṭléen móoz wi ráṭli ḡinab?

ṣiggóoz w-illóoz yalyilín ṣáwi.³
ḡáaxud fuwáyyit fúul sudáani badálhum.

múusim ilfaráwla fáat, ya sitt/ḡáḡrit (or sāyyid).

ḡándak tlin walla barṣúuṣ?
ḡaykúun ḡandúkum kiréez búkra, min faḡlak?

ṣahḡizlik fuwáyya (or tihḡib(i) ahḡizlik fuwáyya), ya sitt.

ḡand ilbaṣṣaal:

ḡáawiz báaku-zblib wi ráṭli lóoz.

núḡḡi ráṭli búnni maḡḡúun wi rúbḡi ráṭli fáay, min faḡlak.

tihḡibbi súkkar náaḡim walla súkkar mákana?

núḡḡi lítri xáll, min faḡlak.

ṣiddíini min faḡlak lítri zéet zetúun wi tálat irṭaal diṣliṣ.

ḡándak (or ḡandúku(m)) fákha mahḡúuza (or fákha f-ilḡilab)?

f-issúuṣ:

ḡáawiz xámasť irṭaal ṭamáaṭim, min faḡlak.

¹ Cf. also ṭaḡza (invariable) = "fresh" (of fruit, vegetables, etc.).

² Strictly, 1 rotl = approx. $\frac{3}{4}$ lb.

³ Arabic has nothing corresponding to the distinction between *too dear* and *very dear*.

The tomatoes and radishes are cheap and fresh.

Could you please weigh this chicken for me?

Have you a small cabbage or lettuce and carrots?

At the stores :

There is a sale on at the stores. What sort of woollen material have you in stock?

Can you show me your designs in silks?

We have a large selection.

Four metres of red velvet, please.

That will do.

A reel of black cotton.

A reel of black silk (thread).

Three metres of that white elastic.

I also want a zip-fastener.

Do you stock scissors?

I want a thimble and some tape.

I want a plain blue tie and a coloured handkerchief to match.

Does this material wash well?

It's fast, it does not fade in the wash.

Our van calls in your neighbourhood to-morrow.

At the cleaner's :

I want these flannel trousers dry cleaned.

When can I fetch them?

Si(tamda)im w-iltigli-rxas wi gabhin (or fasa).

Siwzili l-lfara di, min fadlak?

zandak kurumba-gyayara walla xaggaya-w gazar?

f-iddakaklin ikkibira :

fiih taxliq f-ilmahallaat.

Seeh sanwaaq ilfagwaf illi zandukum, min fadlak?

warrini min fadlak sanwaaq ilharir illi zanduku?

zandina magmuga-kbira.

farbat imtar falfifa hamma (or humr), min fadlak.

da-li-ana zawzu(h).

bakara soda.

bakarit xet harir asmar.

talatt imtar min ilfastik labyaq da.

ana zawiz sista.

zanduku-mfaggaf?

ana zawa² kufubaan wi-swayit jirij.

ana zawiz karafita³ zarfa wi mandil milawwin yiwa-fisha (or yimfi-mgaha).

silsumafda-byibhat⁴/silonda saabit walla-byiflag f-ilyasil?

saabit, ma-byibhat/i f-ilyasil.

silgarabiyya-btagfina hatwaggal bidaga ligrankum bakra.

f-ittintirafi :

ana zawiz ilbanjaloon ilfanilla da yitnadaf za-nnaajif.

fag(i)-axudhum waSteeh?

¹ Pronounced Siwzili.

² All other examples have assumed a man speaking.

³ Or karafita, karafita, karafita.

⁴ bahat, yibhat "to fade"

Can this coat be dyed brown?

Do you do mending?

At the chemist's :

Do you keep razors and blades?

I want a shaving-brush and some shaving-soap.

I also want a tube of tooth-paste and a tooth-brush.

How much will that be altogether?

Have you anything for headaches?

Can you recommend a gargle?

I want some adhesive plaster, please, and a box of cough lozenges.

A big packet of cotton-wool, please.

Please have this prescription made up for me.

I want a good tonic.

Can you let me have some cream for sunburn?

At the tobacconist's :

Can you recommend a mild cigar?

What kind of cigarettes do you stock?

Have you any lighter-flints (wicks, petrol)?

Sorry, we've only boxes of matches left.

At the confectioner's :

A large box of chocolates, please.

mumkin tushbu-yu-lbalu da bunni?

Sintu-btirfu¹ guuf?

f-ilfagzaxana (or f-iggaydaliyya) :

zanduku-mwaaq wi makanaat hilaafa?

ana zawiz furjit hilaafa-w gabun hilaafa.

ana zawiz kamaaan sum-bubut magmun isnaan wi furjit isnaan.

kam tamaan ilhagatdi kullaha?

zanduku haaqa l-iggudag?

tsdar tisalli zala yaryara-kwayyisa?

ana zawiz bilastar, min fadlak, wi filbit bastiya min bitagit ilkaha.

waraat fufi-kbira, min fadlak.

min fadlak hadqarri-rrujitta diyya.

ana zawiz dawa-mfawwi, min fadlak.

tsdar tiddini-swayit kirlim zafan huruf iffams?

zand iddaxani :

tsdar tisalli zala nuq sigar xafif?

Seeh sanwaaq issagayir illi zandukum?

zanduku-hgarit (farayit, banzin) wallaafat?

faasif, ma zatfi zandina-lla filab kabrit.

zand ilhalawani :

zanduf fukulafa-kbir, min fadlak.

¹ rafa, yirfa "to darn, mend".

How much is this bar (or packet) of chocolate?	Ṣiffukulaṭṭaya dī-b kāām?
Please wrap up the cake and pastries for me.	min fādḡlak liṭṭili-ṭṭarṭa w-ilḡalawiyyaṭ.
Do not touch goods displayed on the counter.	mamnūṭ lāms ilbaḡḡaṣiḡ ilmaḡruṇḡa. ¹
In the Muski ² :	fi xāan ilxalīli :
Do come in, is there anything I can do for you?	Ṣittāḡḡal, lāazim xidma?
I want a few small things.	lazimni ḡaḡāat ḡaḡṭṭa.
You've come to the right place.	Ṣittāḡḡal, da maḡāllak (lit. <i>this is your place</i>).
I'm at your service.	Ṣūṭḡub w-ana ṭāḡṭi Ṣāmraḡ (lit. <i>ask and I am under your order</i>).
But do sit down.	bāss ittāḡḡal istarāyyah ḡa-lkūrsi.
Thank you.	mutaṣṡakkir.
Do you like (your) coffee very sweet, half and half, or without sugar?	tiḡṭṭbi tiṣraḡ Ṣāḡḡa sūkkar ziyāada walla maḡḡūṭa walla sāada?
No coffee, thank you all the same.	lāṣ, kāṭṭar xēerak, Ṣaḡḡitak maṣrūḡuḡ, ḡiṣṭ.
What are you looking for?	Ṣēeh ṭulabāatak? (lit. <i>what are your requests?</i>).
How much are you selling it (fem.) at?	bi kāām tiḡḡḡa?
Do you want to bargain or do you want a fixed price?	ḡaḡṭṭak ḡawiz tiḡḡḡil walla ḡāawiz kaḡāam wāaḡid?
Give me a fair price, there's no need for bargaining.	min fādḡlak Ṣūṭṭi ḡa-ittāman b-ilḡāṣṣ, ma fiṣ luḡḡum l-ilḡḡaḡ.
We don't put our prices either up or down.	lāa binḡāwwid wala binḡāṣṣaḡ.
What's the price, then?	Ṣittāman kāām baṣa?
Well now, to be fair, four pounds.	Ṣittāman b-iḡḡāḡa ḡa-nnābi (lit. <i>by praying on the Prophet</i>), Ṣarḡḡa-ḡnēeh.
You've put me off.	ya ṣēex inta xudḡḡṭni.
What sort of a price is that?	Ṣēeh ittāman dā?

¹ Written form. Cf. the spoken *ma tilmis ilbiḡḡaḡa-lmaḡruṇḡa*.

² The eastern bazaar in Cairo where the customer should bargain for his purchases.

I'll give you two and a half pounds.	Ṣan-adḡḡlak itnēen ḡinēeh wi nūḡḡ.
No, no, you're a long way off my price (said by shop-keeper).	lāa, lāa, liṣsa ḡādri (lit. <i>it is still early</i>).
Let's split the difference.	nīṣsim ilbālaḡ nuggēen (lit. <i>let's divide the town in two halves</i>).
Done!	maḡrūḡ! (lit. <i>congratulations</i>).
All right. Here's the money.	Ṣallāḡh yibarik fiik (answer to maḡrūḡ). Ṣittāḡḡal ilḡḡaḡ.
Can you change me a £1 note?	tiṣdar tiḡukḡḡi-ḡnēeh, min fādḡlak?
Could you change me 50 piastres?	min fādḡlak, fukḡḡli xamṣin Ṣiṣ?
Good morning, may I just take a look round?	ḡaḡāḡh ilxēer, mūḡḡin bāss attārraḡ?

THE POST OFFICE

Vocabulary

The General Post Office	Ṣilbūḡa-lḡumumfiyya
letter box	sandūṣ ilbūḡa
letter	ḡawāab, ḡawabāat
answer	ḡawāab, Ṣaḡwiḡa
postcard	kārti bustāal, kurūnt bustāal
printed matter	maṭḡuḡḡat
registered letter	ḡawāab muṣāḡḡal
express letter	ḡawāab muṣṡāḡḡal
telegram	ṭiliyṣṣaṭ, ṭiliyṣṣāat
sample having no commercial value	ḡayyina lāyṣa l-ilḡiḡ ¹
airmail letter	ḡawāab b-ilḡarīd ilḡāwwi
envelope	ḡūṣṭi ḡawāab, ḡurūṣ ḡawabāat
address	ḡunwāan, ḡanawḡin
addressee	Ṣalmūrsal Ṣilēeh
sender	mūrsil, mursillīn; rāṣil, rāḡḡin
counter	ḡanḡ, ḡunḡuk
post-office official	miḡāawin ilbūḡa
postman	ḡuḡḡi, ḡuḡḡiḡiyya; sāaḡi, suḡāah; ḡāamil ilḡarīd, ḡumḡāal ilḡarīd
stamp	wāraṣit ḡarīd; ṭābiḡ ḡuḡa
wrapper, wrapping paper	wāraṣ lāṭṭ

¹ Written form.

sealing wax	ḡamḡ-óhmar
postage	ḡúgrit ilbartid
string	dubóara
postal order	ḡizni bartid, ḡuzúun bartid
telegraphic transfer	hilaawa tiliyrafíyya
fees, charges	dámya; táman
post-free	min yéer wáraḡ búsṭa
by airmail	b-iṭṭayyáara; b-ilbartid ilḡáwwi
by seamount	b-ilmarkib
abroad	f-ilḡáarig
country	ḡirriḡ; ḡilḡaryáaf
poste restante	yantáḡir b-iḡḡibbáak ilbartid ¹
collection times	lámm ilbúsṭa; máwḡid, mawaḡḡid
ordinary letter	gawáab ḡáadi
parcel	ṭard, ṭurúud
money order	hiwáala
receipt-slip	háfḡa, hawáaḡḡ
distribution window	ḡibbáak ittawḡḡ
to post	ráma, yirmi gawáab (fi sandúuḡ ilbúsṭa)
to receive	ḡistálam, yistilim
to stamp a letter	haṭṭ, yihúṭṭ wáraḡit búsṭa ḡa-ggawáab
to frank a letter	xátam, yixtim gawáab
to send	báḡat, yibḡat
to register	ḡóogur, yiḡóogur; sággil, yisággil

Sentences

Has the postman been?	ḡilbuḡṭógi fáat (or ḡádda or ḡh) ?
He delivered two letters and a postcard this morning.	huwwa ḡáab gawabéen wi kárti bustáal innahárda-ḡḡúbh.
The postman has left this form.	ḡilbuḡṭógi sáab ilwoglida.
Letters are delivered three times a day.	ḡiggawabáat bititwázzaḡ tálat marráat f-ilyóom.
Where can I collect this parcel?	ḡáḡdar astilim iṭṭárdi da-mnéen ?
Take this letter to the post-box, please.	ḡisḡiḡiggawáabda-fsandúuḡ ilbúsṭa, min faḡlak.
The next collection is at six.	haylammu-ggawabáat baḡḡi kida-ssáaḡa síṭta.
You must pay excess-postage.	lazim tidfaḡ iḡrḡi ḡa-ggawáabda.
Return to sender, address not known.	yuráddu ḡila-ilmúrsil, ḡalḡunwáan yéer maḡrúuf.

¹ Written form. Pronounce ḡ as *th* in "thus" but with "emphasis"; ḡ is the emphatic counterpart of ḡ.

Please forward.	yuháwwal ḡiléeh.
What is the postage for an air-mail letter to England?	ḡiggawáab b-iṭṭayyáara l-ingiltíra-b káam ?
Where can I inquire for poste restante letters?	ḡaḡdar áḡal féen min faḡlak ḡiza káan fiḡh gawabáat mahḡúza liyya ?
Where can I get postage stamps?	ḡáḡdar aḡtíri ṭawábiḡ bartid minéen, min faḡlak ?
Two one-piastre stamps.	waraḡtéen búsṭa min ḡábu ḡirḡi sáay.
Could I have a cable form, please?	ḡiddini min faḡlak fúrmit tiliyrafí ?
I want to send these things cash on delivery.	ḡana ḡáawiz áḡat ilbaḡáayḡ di-b ṭarḡiḡit iddáḡḡi ḡand ittashim.
Would you register this letter for me, please?	saggḡli-ggawáabda, min faḡlak ?
Do you want to register this parcel?	ḡawiz tḡbat iṭṭárdi dá b-ilbartid ilmusággal ?
You must complete the special form that has to accompany the parcel.	láazim tímla ilfúrma-lmaxḡúḡa-lli haṭitbḡit maḡa-iṭṭárd.
Please give me an international form to send money to England.	ḡiddini fúrma dawliyya ḡáḡat biha-flúus l-ingiltíra.
You have to seal a registered parcel.	lazim tiḡammaḡ iṭṭárd ḡáḡan asaggilhúulak. ¹
I want to send a telegram.	ḡana ḡáawiz áḡat tiliyrafí, min faḡlak.
Don't forget to put the name and address of sender.	ma tinsáaḡ tiktib ism ilmúrsil wi ḡunwáanu(h).
If it cannot be delivered, it will be returned.	ḡiza ma waḡalíḡ (or wiḡlítḡ), haṭitráddi l-ilmúrsil.
A telegram with prepaid reply.	tiliyrafí wi ráddi xáulḡ.
What is the telegram rate to England?	ḡittiliyrafíat bi káam l-ingiltíra ?
Greetings telegrams are dearer.	tiliyrafíat ittaháani ḡáyla.
This letter is dated the 12th, but the post-stamp shows it was sent off on the 14th.	ḡiggawáabda maktúub bi tariiḡ iḡnáaḡar, lakin xitmi wáraḡit ilbúsṭa bi tarḡiḡ ḡarbaḡṭáaḡar.
How long does a surface-mail letter take from here to America?	ḡiggawáab ilḡáadi yáaxud ḡaddéeh min hina-l ḡamríka.

¹ Lit. "so that I may register it for you".

THE TELEPHONE

Vocabulary

public telephone	tilifoon xumúumi
receiver, instrument	sammáaʒa, sammáʒaʔ
exchange	sintiróol
automatic exchange	sintiróol utumatfiki
extension	nímra da(a)xiliyya, nimar da(a)xiliyya
operator	ʒáamil ittelifóon
subscriber	ʒáahib ittelifóon
telephone booth	kablinit ittelifóon
telephone directory	dallil ittelifonáat
call	mukálma, mukalmáat
local call	mukálma mahallíyya
trunk call	mukálma xa(a)rigíyya
night call	mukálma laylíyya
connection	tawʒil
engaged	majyúul
button	ʒurúar, ʒarúayir
slot	tuʕb, ʕitʕaab
to phone, ring up	kállim, yikállim f-ittelifóon; ɖarab, yidrab tilifóon li . . .
to ring (intr.)	rann, yirinn
to dial	dáwwar, yidáwwar ittelifóon
to connect	wággal, yiwággal
to book a call	hágaz, yihgiz mukálma
to cancel a call	láya, yilyi mukálma

Sentences

Hello !	ʕalóo !
Are you on the phone ?	ʒándak tilifóon ?
Please give me a ring to-morrow evening.	ʕidrúbli-tilifóon búkra b-illéel, min faɖlak.
How do I use the phone ?	ʕizzáay astáʒmil ittelifóon ?
Lift the receiver.	ʕirfaʒ issammáaʒa.
Then dial the number required.	wi baʒdóon dáwwar innímra-ll-inta ʒawásha.
Have you any change for the telephone ?	maʒáak fákka ʒaʒan ittelifóon ?
Put the money in before dialling.	ʕisʕiʔ ilsilóus ʕáblí ma titkállim.
Could I use your phone, please ?	ʕáʕdar astáʒmil tilifóonak, min faɖlak ?
Hello, could I speak to Mr. Mahmoud Ali ?	ʕalóo, múmkin akállim issáyyid mahmúud ʒáli, min faɖlak ?

Speaking.	ʕána mahmúud.
Are you 1563 ?	ʕintu (nimrit) ʕálfi xumsumfiyya taláata-w sittin ?
Number engaged.	ʕinnímra majyúula.
There's no answer.	ma haddif biyrúdd.
Put the receiver down and call again.	húʔʔ issammáaʒa w-idrab táani.
I can't get through.	mif ʒáarif attíʕil b-innímra.
Inquiries, please.	ʕiddlini listiglamáat, min faɖlak.
Can you give me the number of Mr. Muhammad Salim, of 10 Station Road ?	ʕiʕdar tiddlini nímrit issáyyid muhámmaɖ sáalim illi sáakin fi nímra ʒáʕara, ʕáarif ilmohóʔʔa ?
I have tried several times to ring the hotel, but there is no reply.	ʕana hawilt attíʕil b-illukánda-ktir láakin ma haddif biyrúdd.
Sorry, wrong number.	ʕáasif, ʕinnímra yálaʔ.
The telephone is out of order.	ʕittelifóon ʒaʔlón.
Is that the Travel Agency ?	da máktab issiyáaha, min faɖlak ?
Just a minute, hold the line, please.	daʕliʕa wáhda, xallik ʒa-lxóʔʔ, min faɖlak.
Isn't there a public call-box around here ?	ma fiʔ kablinit tilifóon xumúumi f-ilhitta di ?
Miss, I want to book a call to Alexandria, please.	ʒáawiz ahgiz mukálma l-iskindiríyya, min faɖlik, ya ʕa(a)nísa (or madmuwazáll).
Where can I wait until my trunk call comes through ?	ʕáʕdar astánna féen liyáayit ilmukálma ilxarigiyya-btáʒti tligi ?
Alexandria, booth No. 7.	ʕiskindiríyya, fi kablinit nímrit sáʒa.
Sorry, we were cut off.	ʕáasif, ʕilxóʔʔ itʕáʔaʒ.
Could you please give a message to Mr. Fareed Abdalla ?	ʕiʕdar min faɖlak táaxud risáala ʒaʒan issáyyid faríid ʒabdólla ?
You are wanted on the phone.	ʕinta maʔlúub ʒa-ttilifóon.

CORRESPONDENCE

Vocabulary

letter	gawáab, gawabáat
business letter	gawáab maʕláhí, gawabáat maʕlahíyya
letter of congratulation	gawáab tahniya
letter of condolence	gawáab tazziya
postcard	kárti bustaal, kurúnt bustaal
handwriting	xaʔʔ ; kitáaba yadawíyya (manuscript)
pen	riʕa, riyaʕ

fountain-pen	Ṣálam hibr, Ṣiṣláam hibr; Ṣálam Ṣabanóos, Ṣiṣláam Ṣabanóos
ball-pen	Ṣálam hibrí gáaf, Ṣiṣláam hibrí gáaf
pencil	Ṣálam ruṣṣóg, Ṣiṣláam ruṣṣóg
nib	sinn irriṣa, Ṣasnáan irriṣa
penholder	Ṣiid irriṣa, Ṣayáad irriṣaṣ
copying-ink pencil	Ṣálam kúbya, Ṣiṣláam kúbya
coloured pencil	Ṣálam miláwwin, Ṣiṣláam miláwwina
gum, glue	samy
letter-file	duséeh iggawabáat, duseháat; miláff, milaffáat
card-index	fihris, faháaris
paper	wáraṣ (c.), wáraṣa, waraṣáat, Ṣawráaṣ
notepaper	kurrúsa, kurrúsat (or karariis)
cardboard	kartúun
envelope	zorí, zurúuf
writing-pad, writing-paper	wáraṣ kitáaba
blotting-paper	naffáafa, naffáfat
ink	hibr
inkstand, inkwell	dawáaya, dawayáat (or diwy)
sealing wax	ṣámṣ ṣhmar
stationer's	maktába, maktabáat
writing-desk	máktab, makáatib
stationery	Ṣadawáat ilkitáaba
shorthand	Ṣixtizáal
typewriter	Ṣáala kátba, Ṣaláat kátba
carbon-paper	wáraṣit karbúun
string	dubúra
folder	duséeh, duseháat
sender	múrsil, mursillín
addressee	Ṣalmúrsal Ṣiléeh, Ṣalmúrsal Ṣiláyhím
address	ṣunwáan, ṣanawlín
enclosures	Ṣilmurfaṣáat
heading, reference	mawḍúṣ
signature	Ṣimḍáaṣ (or Ṣimḍa), Ṣimḍaṣáat
commercial term	Ṣiṣṭiláah tugáari
trade mark	márka musaggála
clerk	káatib, kátaba
typist	káatib (kaatiba) ṣala-lṣáala-lkátba
secretary	(male) sikirtéer, sikirteriyya; (female) sikirtéera, sikirteriyyáat
book-keeper	máasik iddafáatir, masklín iddafáatir; muháasib, muhasblín

book-keeping	másk iddafáatir
partner	ṣariik, júruka
owner	ṣáahib, Ṣagháab
staff	muwazzaffín
to write	kátab, yiktib
to type	kátab, yiktib ṣala-lṣáala-lkátba
to copy	náṣal, yínṣil
to answer	ḡáawib, yigáawib; radd, yirúdd (ḡawáab)
to stick	lázaṣ, yilzaṣ
to seal	xátam, yixtim
to fold	ṭáwa, yitwi
to tie	rabaṭ, yúrbaṭ
to send	báḡat, yibḡat

Sentences

Where is the writing-room?	féen Ṣóḡṭ ¹ ikkitáaba?
There are envelopes and note-paper on the writing-desk.	fiih zurúuf wi kurrúsa ṣala-lmáktab hináak.
I have to write an urgent letter.	lázim áktib ḡawáab mistáḡgil.
Shall I type it?	Ṣaktibu ṣa-lṣáala-lkátba?
I am expecting important news.	Ṣana muntáḡir Ṣaxbáar muhímma.
I have to answer some letters.	Ṣana láazim arúddi ṣala báḡḡi ḡawabáat.
I owe my friend a letter.	ḡaláyya Ṣáktib li ḡahbi ḡawáab.
Can you lend me your fountain-pen?	Ṣismah tisallifni Ṣálamak ilhibr?
My fountain-pen is broken.	Ṣálam ilhibri-btáaḡi maksúur.
Where can I get it repaired?	Ṣagalláhu féen?
He writes a very clear hand.	xáṭṭu-kwáyyis Ṣáwi.
Take this letter down in short-hand.	Ṣiktib iggawábda b-ilṢixtizáal.
He can neither read nor write.	huwwa ma-byiṣḡórṣi láa yifra wala yiktib. huwwa Ṣummi.
He is illiterate.	
Get this letter done quickly, it must catch the evening post.	xálloḡ iggawábda-b súrṣa, lazim yilhaṣ búḡit ilmísa.
Make three carbon copies of this invoice.	Ṣiḡmil tálat núsax min ilfatúura di.
Have you filed the letters?	hottéet iggawabáat f-idduseháat?
I told you all about it in my last letter.	Ṣana Ṣultílak kúlli hāaga ṣan il-hikáaya-f Ṣáaxir ḡawáab liyya. ²
I read your letter with great pleasure.	ḡaróṣtu xiṭṭabáka bi báaliy issurúr. ³

¹ Pronounced Ṣoṭṭ.² Notice the use of li, with ḡawáab already defined by the preposed ordinal numeral.³ Written language.

My sincere congratulations.
Many happy returns of the day.
I was very pleased to hear of
your engagement (marriage).

My sincere condolences.

May I express my deep
sympathy.

In reply to your letter of the
16th June.

In receipt of your favour I am
pleased to inform you that ...

I herewith acknowledge receipt
of your circular.

My dear father.

Dear Ahmad.

Dearest Susan.

Dear Professor/Doctor/Captain
Fikri (Abdurrahman).

Dear Mr. Fahmy.

Dear Mrs. Fathiya Hilmy.

Dear Miss Fawzia Ahmad.

The Manager, Cotton Ginning
Co.

Dear Sir.

Yours sincerely.

Ṣóxlóg ittaháani.

kúlli sána w-inta (áyyib.

(spoken) ṣana-nboghátti¹ giddan
lamma-wṣilni xábar xuḥḥitak
(gawáazak); (written) laḥad
surirtu jiddan² zindáma
wagulanii nábaṣu xuḥḥatik
(zawáajik³).

Ṣóxlóg ittaḥáazi (or Ṣóxlóg ittaḥ-
ziya); (spoken) ṣilbaṣiyya-f
hayáatak.

laḥad taṣaḥḥurtu jiddan bi
muḥḥabikumu-lṣallim.

Ṣijaabátan ḡalaa xiṭaabikum bi
ṭaarix siṭṭaṣar yúnya.

Ṣijaabátan ḡalaa xiṭaabikum
yasurrúnii ṣan ṣuḥḥabikum
ṣanna ...

Ṣistalámtu xiṭaabákum iddáwrii.

waalídi-lḡazlíz.

ḡazlizi Ṣáḥmad.

ḥabi(i)batii sáwsan.

ḡazlizi-lṣustáaz/-dduktóor/
-lyuzbáaji fikri (friendly);
(more formal) Ṣassáyyid il-
muḥḥáram ilṣustáaz fikri ḡabḍ
irrahmán.

(friendly) ḡazlizi-ssáyyid fáḥmi;
(more formal) Ṣassáyyid il-
muḥḥáram ilṣustáaz fáḥmi
ḡabḍilla.

Ṣassáyyida-lḡaḥḥilla-lṣustáaza
fathíyya ḥilmi.³

Ṣalṣaanísa (-lmuhaddába)
fawziyya Ṣáḥmad.

Ṣassáyyid mudlir firkit ḥálg il-
ṣaḡḡán.

Ṣassáyyid mudlir firkit ...
Ṣalmúxliḡ.

¹ Pronounced Ṣimbohátti.

² Pronounce j as in English "jeep".

³ Or Ṣassáyyida-lmuḥḥárama fathíyya háanim ḥilmi.

I remain, Yours faithfully.

With kind regards.

With all good wishes.

Your affectionate son.

Your affectionate brother.

A personal letter:

Alexandria, 4th May,
1953

Dear Mrs. Ahmad Hilmy,

Many thanks for your kind
invitation to dinner. I am
sorry to say I shall be away
this week-end, but I shall be
very pleased to spend one
evening next week with you if
convenient.

With kind regards,

Yours sincerely,

Mohamed Abu Al-Farag.

(The same message as it
might be communicated by
'phone.)

wa tafadḡḡulu bi qabúul láaṣiq
liḥtirám.

maḡa Ṣóṭyab attahíyyaat.

maḡa Ṣóṭyab ilṣamáani.

Ṣibnúka-lḥáar.

Ṣaxúuka-lmúxliḡ.

gawáab Ṣóṭṣi:

Ṣalṣiskandariyya, fi

Ṣarbóḡa máayu, sanat Ṣálfi

tusḡumíyya tamánýa-w

xamṣin¹

Ṣassáyyida ḥórum ilṣustáaz

Ṣáḥmad ḥilmi²

Ṣúkrón jazílan ḡala daḡwáti-
kum l-ilḡáfa. Ṣana Ṣáasif
liṣanni saṢóḡḡi ḡúṭlat niháayit
ilṣusbúuḡ xáarij ilmadḥina,
wala(a)kinnáhu yasurrúnii jid-
dan ṣan ṣaḡḡiyya ṣumsíyatan
máḡakum ilṣusbúuḡ ilmúḡḡil
Ṣíba(a) wa(a)lḡaḡokum óaalik.

maḡa Ṣóṭyab attahíyyaat

Ṣalmúxliḡ

muḥámmad abu-lḡarag.

mutaḡákkir giddan ḡala daḡ-
witkum l-ilḡáfa. láakin Ṣana
Ṣáasif Ṣáwi liṣanni ḡaṢóḡḡi
niháayit ilṣusbúuḡ bárru-
skindiríyya. Ṣiza káan yiwa-
fiṣkum Ṣáyyi yóom f-ilṣusbúuḡ
illi ḡáyy Ṣakúun mabḡuṭ ḡid-
dan ṣinn-aṢóḡḡi ṣumsíyya
ḡandúkum.³

¹ This is, of course, simply an indication of the way in which the
figures denoting the year would be uttered.

² The following few short letters have been included, together with
other material in this section, in order to illustrate the difference be-
tween written language and that which is elsewhere the concern of
this book. Vocabulary apart, the grammar is substantially that of
written Arabic and cannot be accounted for in a book dealing
exclusively with the very different colloquial language.

³ Notice the polite use of the *plural* pronominal suffix.

A short business note :
Cairo, 8th June, 1959.

The Manager,
Municipal Electricity Co.
Dear Sir,

I beg to inform you that our electric meter is not working. Please send someone to attend to it. With thanks in anticipation.

Yours faithfully,
So-and-so.

A business letter :
Suez, 10th August, 1959.

Dear Sir,

We have pleasure in sending you herewith invoice for two hundred pairs of best-quality men's shoes bought for your account and to be shipped to you on the 22nd inst. We hope you will be pleased with the goods, as the make is strong and serviceable and the manufacturers guarantee the goods to stand any climate.

You will gather from the invoice that we have been able to obtain a special cash discount of five per cent.

I am,

With compliments,
Yours faithfully,
So-and-so.

¹ ̣ is only associated with written Arabic and is the " emphatic " counterpart of ̣.

² Lit. " The Manager (of the so-and-so company) ".

xiṭāb maṣlāḥi qasīr :
ṣalqa(a)hīra, fi tamānya
yūnya, sanat ṣālfī
tusḡumīyya tisga-w xamsīn.
Ṣassāyyid ilmudīr
fīrkat innūur
sayyidi
Ṣāktub hāaḍa li Ṣuxbīrakum
Ṣanna ḡaddāad ilkaḥrabāaṣ ẓin-
dāna taḡāṭṭal, wa ṣārgu Ṣan
tursīlu mán yuṣlīḥuh. wa fi(i)
lintiḡāar¹ lākum jazīl iḡḡkr.
muqaddīmu
fulāan.

xiṭāb maṣlāḥi :
Ṣissuwēes, fi ḡājara Ṣayūḡṭuḡ,
sanat ṣālfī tusḡumīyya
tisga-w xamsīn.
Ṣassāyyid mudīr fīrkit
(kaza . . .)²
surrūna Ṣan nursīla Ṣilāykum
maḡa hāaḍa qa(a)ṣīmati-
lṢasḡūr bi mīṣatay zāwjin
min Ṣaḡsāni-lṢaḡḡiya-lxāḡḡa
b-irrijāal Ṣiṣṭūriyat li ḡisa(a)bf-
kum wa satuḡḡanu Ṣilāykum
f-iḡḡāani wa-lḡiṣrīn mina-ḡḡāhr
ilḡāali. naḡmūlu Ṣan tanāala-
lbiḡa(a)ḡātu Ṣiḡja(a)bākum
liṢanna-ḡḡināaḡa matiina wa
tataḡammālu kaḡḡiron wa-
lmuntijūna yaḡmanūna
ḡala(a)ḡiyat albiḡāaḡa li Ṣāyyi
jāww.

wa sataḡlamūna min
qa(a)ṣīmati-lṢasḡūr Ṣannāna
ḡaḡūlna ḡala xāḡmin xāḡḡin
lākum qi(i)mātuhu xāmsa(tun)
f-ilmiṣaḡ.

wa tafāqḡḡulu bi qabūuli
fāaṣiq liḡtirḡam.
fulāan.

Addresses on envelopes :
. . . , Esq./Professor . . . ,
4 Station Road,
Port Said.

Miss . . .
5 Mo'iz Street, Flat 9, Cairo.

ḡanawīn igḡawabāat :
Ṣassāyyid ilmuḡṭāram
ilṢustāaz fulāan,
4 (Ṣarbāḡa) jāariḡ ilmuḡḡāṭṭa,
bur saḡḡid.
ṢalṢaanīsa (-lmuḡaḡḡāba)
fulāana,
5 (xāmsa) jāariḡ ilmuḡḡizz,
ḡiṣṣa nimrit 9 (tisga),
Ṣalqa(a)hīra.

NUMERATION

Vocabulary

Cardinals :

nil, nought
one
two
three
four
five
six
seven
eight
nine
ten
eleven
twelve
thirteen
fourteen
fifteen
sixteen
seventeen
eighteen
nineteen
twenty
twenty-one
twenty-two
twenty-three
twenty-four
thirty
forty
fifty
sixty

ṢilṢaḡdāad ilṢasasīyya :

ḡifr
wāaḡid, wāḡda
Ṣitnéen
tālat, talāata
Ṣārbāḡ, Ṣarbāḡa
xāmas, xāmsa
sitt, sitta
sābaḡ, sābḡa
tāman, tamānya
tisāḡ, tisga
ḡājar, ḡājara
ḡiḡāaḡar
Ṣiṭnāaḡar
talaṭṭāaḡar
Ṣarbāḡṭāaḡar
xamasṭāaḡar
siṭṭāaḡar
sabaḡṭāaḡar
tamānṭāaḡar
tisāḡṭāaḡar
ḡiṣrīn
wāaḡid wi ḡiṣrīn
Ṣitnéen wi ḡiṣrīn
talāata-w ḡiṣrīn
Ṣarbāḡa-w ḡiṣrīn
talatīn
Ṣarbiḡīn
xamsīn
sittīn

seventy
eighty
ninety
hundred
one hundred and one
two hundred
three hundred
four hundred
five hundred
six hundred
seven hundred
eight hundred
nine hundred
thousand
eleven hundred
one hundred and sixty-three
two thousand one hundred and
ninety-two
five thousand five hundred and
seventy
million
two million

Ordinals :

first

second
third
fourth
fifth
sixth
seventh
eighth
ninth
tenth
(the) fifteenth
(the) twentieth
(the) hundredth
(the) twenty-fourth
last

Fractions :

vulgar fraction
decimal fraction

sabʿīn
tamanīn
tisʿīn
miyya, miyyāat
miyya-w wāahid
mitéen
tultumiyya
rubʿumiyya
xumsumiyya
suttumiyya
subʿumiyya
tumnumiyya
tusʿumiyya
ʿalf, ʿalāaf
ʿālfī-w miyya
miyya talāata-w sittīn
ʿālfēen miyya-tneen wi tisʿīn

xāmas alāaf xumsumiyya-w
sabʿīn
milyoon, malayīn
ʿitnéen milyoon

ʿilʿaghdāad ilwaghiyya :

ʿāwwil ; ʿawwalāni, ʿawwa-
lanīyya, ʿawwalaniyyīn
tāani, tānya
tāalit, tālta
rūabiʿ, rūba
xāamis, xāmsa
xātit, sātta ; sādīs, sādīs
sāabiʿ, sāba
tāamin, tāmma
tāasīʿ, tāsa
ʿāʿfir, ʿāʿfra
ʿilxamāsīʿaʿar
ʿilʿifriin
ʿilmīyya
ʿilʿarbaʿa-w ʿifriin
ʿāʿaxir ; ʿaxrāni, ʿaxraniyya,
ʿaxraniyyīn

ʿilkuṣūr :

kāʿir iṭṭiyāadi
kāʿir ʿūʿri

half
third
quarter
fifth
sixth
seventh
eighth
ninth
tenth
(a) twentieth
three twentieths
hundredth
3·5 (three point five)
4·75

2·01

figure
number
mathematics
arithmetic
algebra
geometry
addition
subtraction
multiplication
division
sum
multiplication table
percentage
once
twice
three times
to add
to subtract
to multiply
to divide
to calculate
to estimate
to deduct

nugg, ʿangūʿ / ʿingūʿ
tilt, ʿatlaʿat / ʿitlaʿat
rubʿ, ʿarbaʿ / ʿirbaʿ
xums, ʿaxmāas / ʿixmāas
suds, ʿasdaʿas / ʿisdaʿas
subʿ, ʿasbaʿ / ʿisbaʿ
tumn, ʿatmaʿan / ʿitmaʿan
tusʿ, ʿatsaʿ / ʿitsaʿ
ʿufr, ʿaʿʿur / ʿiʿʿur
wāahid ʿala ʿifriin
talāata ʿala ʿifriin
wāahid ʿala miyya
talāata-w xāmsa min ʿāʿara
ʿarbaʿa-w xāmsa-w sabʿīn min
miyya
ʿitnéen wi wāahid min miyya

ruqm, ʿarqam
ʿādad, ʿaghdāad ; nīmra,¹ nīmar
riyāʿa
hiṣāb
(ʿil)gabr
handāsa
game
ʿarḥ
qarb
qisma
gūmla
gādwal idqarb, gadāawil idqarb
nisba miʿawīyya
mārra
marritéen
tālat marraʿat
gamaʿ, yigmaʿ
ʿarḥ, yīʿarḥ
qarab, yīqarab
ʿāsam, yīʿsim
hiṣab, yīhiṣab
ʿāddar, yīʿāddar
xūgam, yīxgam

¹ Especially as a means of identifying an object or place, e.g. a house or flat.

Sentences

Twice two are four.	ṡitnéen f-itnéen b-arbā'a.
Three (times) two(s) are six.	taláata f-itnéen bi sittā.
Two into six goes three.	sittā ḡala-tnéen yisáawi ¹ taláata.
Two and three make five.	ṡitnéen zāaṡid taláata yisáawi xámsa.
Three from five leaves two.	xámsa náuqig .taláata yisáawi-tnéen.
How long have you been waiting?	ṡinta mistánni baṡáalak ṡaddéeh P
Three-quarters of an hour.	talátt irba' ² sáa'a.
What are your office hours?	ṡinta-bṡiṡṡáyal min káam li káam P
From nine to five.	min tis'a-l xámsa.
I had ten days' leave.	ṡana kan ḡāndi ḡáṡurt iyyáam ṡagáaza.
I spent a year and a half in Egypt.	ṡana maqḡéet fi mágrī sána-w núgg.
How far is it to Cairo?	ṡilmasáafa ṡaddéeh min hína-l mágr P
It is 26 kilometres from here.	sittā-w ḡiṡrīn kelumṡtrī min hína.
How long does it take to get there?	ṡáaxud ṡaddéeh min hína li-hnáak P
About an hour and a half.	sáa'a-w núggi taṡrībān.
The train will leave for Shibin el Qanatir in thirty minutes.	ṡilṡáṡr illi ráayih ṡibṡin ilṡanāṡir ḡayṡúm baḡdi núggi sáa'a.
My seat is row ten, number twelve.	ṡikkúrsi-bṡáaṡi nimra-ṡnáaṡar f-iḡḡáṡir.
This ring is worth more than a pound.	ṡilxáatim da-ysáawi ṡáktar min ginéeh.
There were hundreds of children in that school.	ṡilmádrasáadi kan fīḡa talámza b-ilmiyyáat.
It is the last day of my holidays.	ṡinnahárda ṡáaxir yóom fi ṡagáati.
He inherited a hundred acres from his father.	wáras ḡan abúuh mṡit faddáan.
Two-thirds of the book are uninteresting.	ṡiltéen m-ikkítāab maláuf má'na.
He sold half of his property.	báaḡ núggi ṡamláaku(h).
A year and a half ago I was in hospital.	ṡana kútti f-ilmustáṡfa min sána-w núgg.

¹ Lit. "equals".² Notice the unexpected stress and short vowel in the final syllable (cf. the isolated form ṡirbāaḡ).

Their boy is six months old.	ṡibnúhum ḡandu sitt úṡhur.
He stayed abroad over three months.	ṡáḡḡa ṡáktar min talát ṡuhúur f-ilxáarig.
In nineteen hundred and four-teen.	fi sanat ṡálfi tusḡumiyya w-arbaḡṡáaṡar.
The percentage of pupils studying mathematics is larger than that studying languages.	ṡinnisba-lmiṡawīyya l-ittalámza-lli-byidrisu-ryáaḡa ṡáktar m-illi-byidrisu luyáat.

COINAGE, WEIGHTS, MEASURES

Vocabulary

(the) coinage	(ṡal)ḡúmla ¹
weights and measures	ṡalṡawzáan w-almauqayyis ²
coin	ḡúmla, ḡumláat
money	ṡilúus ³
change	fákka
small change	ḡúmla ḡayṡira
foreign currency	ḡúmla ṡagnabīyya
£1 note	wáraṡa-b ginéeh
50-piastre note	wáraṡa-b xamsīn ṡirṡ
25-piastre note	wáraṡa-b xámsa-w ḡiṡrīn ṡirṡ
10-piastre note	wáraṡa-b ḡáṡara sáay
5-piastre note	wáraṡa-b xámsa sáay
£10 note	wáraṡa-b ḡáṡara-gnéeh
£5 note	wáraṡa-b xámsa-gnéeh
20-piastre piece	riyáal (ṡáḡḡa ³), riyaláat (ṡáḡḡa)
10-piastre piece	ḡáṡara sáay (ṡáḡḡa), ḡaṡaráat sáay (ṡáḡḡa)
5-piastre piece	xámsa sáay ṡáḡḡa, xamsáat sáay ṡáḡḡa
2-piastre piece	núggi-frónk, núggi-fronkáat
1-piastre piece	ṡirṡi sáay, ṡurúuf sáay
$\frac{1}{2}$ -piastre piece	ṡirṡi taḡrīfa
milleme ($\frac{1}{10}$ piastre)	mallim, malallim
$1\frac{1}{2}$ piastres (not a coin)	taláata taḡrīfa; taláat-ábbyaḡ
$2\frac{1}{2}$ piastres (not a coin)	xámsa taḡrīfa; xáms-ábbyaḡ
pound sterling	ginéeh istirṡīni, gineháat istirṡīniyya

¹ The vowel *a* is commonly associated with the article in such borrowings from Modern (written) Arabic.² A feminine form.³ ṡáḡḡa = "silver".

Weights :

ton
cantar (approx. 75 lb.),
quintal
oke (approx. 2½ lb.)
kilogram (2½ lb.)

pound, rotl (½ lb.)
ounce
dram (400 drams = 1 oke)
gramme

Liquid measures :

litre (4½ litres = 1 gal.)
gallon

Linear measures :

kilometre (½ mile)

metre (approx. 39 in.)
centimetre
millimetre
league
mile
yard
foot
inch

Square measures :

acre
square metre
square yard
100 square metres
qirat (¼ faddaan)
busa (¼ qirat, i.e. approx.
3 square metres)

Cubic measures :

cubic metre
cubic inch

Ṣilṣawzāan :

ṭinn, ṣaṭnḍan
ṣinṭāar, ṣanaṭṭir

wiṣṣa, wiṣaṣ
kéelu, keluwāat; kilugrām, kilu-
gramāat
roṭl, ṣirṭāal
wiṣṣiya, wiṣṣiyāat
ḍārhim, ḍarāahim
gīrām, giramāat

makayṭil issawwāṣil :

litr, litrāat
galūun, galunāat

Ṣalmaqa(a)yīlis :

kéelu, keluwāat; kilumītr, kilu-
mītrāat
mītr, ṣimtāar
santimītr (or ḡ-), santimītrāat
millimītr, millimītrāat
fārsax, fārāsax
mīil, ṣamyāal
yārda, yardāat
ṣādam, ṣiṣḍām
būuḡa, buḡāat¹

Ṣilmaqa(a)yīlis ilmirabbāḡa :

faddāan, fadadiin
mītri-mrābbāḡ
yārda-mrabbāḡa
mīit mītri-mrābbāḡ
ṣirāat, ṣararīl²
būuḡa-mrabbāḡa, buḡāat mirabbāḡa

Ṣilmaqa(a)yīlis ilmukagḡāba :

mītri mukagḡab
būuḡa mukagḡāba

¹ In the agricultural context of the measurement of fields, būuḡa = approx. 3 metres.

² The context is again that of land measurement; elsewhere ṣirṭāat = "the width of a finger".

Grain measurement :

kéela, kélaat (the standard measuring canister and the amount it contains)

Ṣardābb, Ṣaradībb (12 kéelas = 1 Ṣardābb)

wéeba, webāat (used only in countryside) (2 kéelas = 1 wéeba)

ṣādaḡ, ṣiṣḍāḡ (½ kéela)

armspan
handspan
fingerspan (between thumb
and index finger)

high
wide
long
deep
scales
ruler
tape measure
to measure
to weigh
to measure out

baaḡ, ṣibwāaḡ
ṣibr, ṣiṣbāar

ātr, ṣittāar
ḡāali, ḡālya, ḡalyīn
ḡarīd, ḡarīda, ḡurāaḡ
ṭawīl, ṭawīla, ṭuwāal
ḡawīṭ, ḡawīṭa, ḡuwāat
mizāan, mawazīn
maḡṭāra, maḡṭāṭir
mazūura, mazurāat
ṣaas, yiṣlis
wāzan, yīwzin
kāyyil, yikāyyil

Sentences

Can you lend me 50 piastres? ṭiṣḍar tisallīfni xamsīn ṣirṣ, min
ṭaḡlāk ?
I have no change on me. ma-mḡliṣ fākka.
Can I borrow a pound till to- ṭismah tisallīfni-ḡnēeh li būkra ?
morrow ?
I have only a little silver. ma-mḡliṣ illa-jwāyyit fākka-
ḡyayyarīn.
Are there silver coins in Egypt? fīh ḡūmla ṭaḡḡa-l māḡr ?
Yes, but they are really an alloy. ṣāywa, lakinnāha l-ilḡaṣṣa
sabīlka.
Put a one-piastre piece in the slot. ḡuṭṭi ṣirṣi sāay f-ittūṣb.
I've lost £5. rāaḡ minni xāmsa-ḡnēeh.
I have to pay £3. lazim āḍfaḡ talāata-ḡnēeh.
You can repay me next week. ṭiṣḍar ṭiḍfaḡ illi ḡalēek ilḡusbūḡ
illi ḡāay.
He has run into debt. huwwa maḡyūun.
What do I owe you? ḡalāyya kāam līk ?
He's a black marketeer. huwwa-byiṣṭāyal f-issūnṣ issōoda.
Have you paid your income tax? ḍafāḡti ḡarībt idḍāxī illi ḡalēek ?
It is deducted from my salary. ṣiḡḡarība-bṭiṭriḡim min mahiyyīti
(or murattābi).

Did you weigh yourself on the scales?	ʕinta wazánti náfsak ʕa-lmizáan?
I weigh 65 kilos.	wázni xámsa-w sittíin kéelu.
How many oke of oranges do you want me to buy?	ʕawízn(i)-aʕtíri káam wíʕʕit burtuʕáan?
Two kilograms will be enough.	ʕitnéen kéelu bi-kfáaya.
How much is a ton of charcoal?	ʕinn ilfáhmi-b káam?
We have bought 50 lb. of potatoes.	ʕistaréena xamsiin ráʕlī baʕdaʕis.
We want twelve "bushels" of wheat.	ʕihna ʕawziin ʕardábbi ʕámh.
How far is Alexandria from Cairo?	ʕilmasáafa ben mógrī w-iskin-diríyya ʕaddéeh?
I was driving at 50 kilometres an hour.	ʕana kútti sáayis bi súrʕit xamsiin kéelu f-issáaga.
Let me have three metres of this ribbon.	ʕiddiini tálat imtáar min ifjiriʕ da, min faqlak.
The garden is 35 metres long and 20 metres wide.	ʕigginéena ʕálha xámsa-w talatiin mítr wi ʕarqáha ʕifriin mítr.
Will you take my measurements for a suit?	ʕismah táaxud maʕáasi ʕalafan bábla?
These shoes are made to measure.	ʕiggazmáadi tafsiil.
Have you a measure to see how long this cloth is?	ʕándak mítri ʕalafáan tiʕis ilʕumáafa di.
Does your ruler show inches and centimetres?	moʕtártak mitʕállim ʕaléeha-lbugáat w-iggantimitráat?
How many miles is it from Suez to Port Said?	ʕilmasáafa min issuwées li bur saʕfid káam míl?
I don't know the figure in miles, only in kilometres, but I'll work it out presently for you.	ʕana mij ʕáarif ilʕádad b-ilʕam-yáal, ʕana ʕárfu b-ilkeluwnáat báss — ʕana haʕsibháalak hálalan.
Half a litre of milk, please.	núggī lítri lában, min faqlak.
I have ordered two cubic metres of wood.	ʕana ʕalábt itnéen mítri xáfab mukaʕʕablin.

THE HUMAN BODY, HEALTH

head
face
skull

Vocabulary

raas,¹ raas
wiʕf, wiʕuf
gumgúma, gamáagim

¹ A feminine noun.

forehead
eye
eyelid
eyebrow
eyelash
ear
nose
mouth
lip
cheek
chin
jaw
tooth
neck
gum
tongue
throat
tonsil
gland
hair
skin
bone
rib
spine
chest
stomach
lung
heart
bowels
liver
kidney
shoulder
arm
elbow
hand
wrist
finger
thumb
middle finger
little finger
joint
nail

ʕúra, ʕúwar
ʕeen,¹ ʕuyun (or ʕi-)
ʕifn, ʕufún
háagib, hawáagib
rimf, rumúuf
widn,¹ widáan
manaxir
buʕʕ; hának
ʕiffa, ʕafáayif
xadd, xudúud
daʕn,¹ duʕún
qúbba, qubúub
sinna, ʕasnáan
ráʕaba, raʕabáat (or raʕáabi)
lába² (or lása)
lisáan, ʕilsina
zoor, ʕizwáar
lóoza, liwaz
yúdda, yúdad
ʕar (c.), ʕara, ʕaráat
gild, gulúud
ʕadq (c.), ʕáqma, ʕadqmaat
qólz, qulúuz
silsilit idqáhr
sidr, sudúr
baʕn,¹ buʕún
riʕa, riʕáat
ʕalb, ʕulúub
ʕamʕáaʕ
kibd (or kábid)
kilwa, kaláawi
kiff, ʕiktáaf
diráaʕ, ʕidriʕa
kuuz, kiʕáan
ʕiid,¹ ʕidéen
xúnʕit ilʕiid
ʕubáaʕ, ʕawáaʕ
ʕigsubáaʕ ikkibír
ʕigsubáaʕ ilwiʕtáani
ʕigsubáaʕ igʕuyáyyar
maʕʕal, maʕaʕil
qufr, qawáafir

¹ A feminine noun.² Pronounce ʕ as /t/ in English "think".

thigh	faxd, fífxáad; wirk, fíwráak
leg	rigl, ¹ rigléen
knee	rúkba, rúkab
ankle	bizz irriql
foot	rigl, ¹ rigléen
toe	gubúaz irriql
sole	káff irriql
blood	damm
vein	gírí, gurúus
blood circulation	fíddáwra-ddamawíyya
blood pressure	dáyt iddám
illness, disease	márad, samráad
hygiene	qawáazid isghíha
nutrition	tayziya
food	fakl
malnutrition	súus tayziya
dirt	wasáaxa
refuse	wásax
flies	dibbáan (c.), dibbáana, dibbanáat
pain	wágaz, sawgáaz
headache	gudúaz
sore throat	fíltiháab f-ilhangúra
cold	hard
influenza	fínflwánza
catarrh	zúkám
cough	kúhha
inflammation	fíltiháab
pneumonia	fíltiháab ríawí
gastric trouble	táazab f-ilmiqda
tuberculosis	sull
bruise	xadf, xudúuf
cut	fáq, fufúuz
fracture	kasr, kusúur
medical examination	fúhgi fíbbi
treatment	ziláaf
medicine	dáwa, fádwiya
prescription	rujitta, rujittáat
injection; syringe	húfna, húfan
vaccination, inoculation	toqsim; taxtiin
smallpox	gúdari
cholera	kúliro
typhus	taayfús
typhoid	taayfúud

¹ A feminine noun.

paratyphoid	taayfúsid
dysentery	dusintárya
trachoma	tiraxóoma
International certificate of vaccination against smallpox	fiháada dawliyya bi toqsim qidd iggúdari
ambulance	zarabiyyit físzáaf, zarabiyyáat físzáaf
hospital	mustáffa, mustafayáat
ward	zámbar, zanábair
doctor	duktúur (or duktóor), dakátra
nurse	mumarrída, mumarrídat
microbe	gurthúuma (or gursúuma), garaθhim (or -a) ¹
blood test	fúhgi dām
analysis	tahlíl
toothache	wágaz lisnán
contagious	múdi, muθfiya
healthy	sallim, sallima, sulám; fi ghíha gayyida (of person); ghíhi (of climate, country, food)
convalescent	fi dóor innaqácha
to cure, heal	záalig, yigáalig
to anaesthetize	xáddar, yixáddar; bannig, yibannig
to clean	náqqaf, yináqqaf
to extract	fálaaz, yíflaz
to fill	mála, yímla

Sentences

What are Dr. Rushdi's consulting hours?	ziyáat ¹ idduktúur rúfdi-búftah fímta?
Send for a doctor.	fíflub duktúur.
Did you consult a surgeon for the operation?	fínta-stajúrti gurrúah zafan ilfamaliyya?
What is the matter with you?	fínta zayyáan bi fíeh?
I don't feel well.	fána tagbáan/zayyáan.
I feel very ill.	fána zayyáan fáwi.
I feel sick.	fálbi biyyúmmi zaláyya.
I feel giddy.	fána dáayix.
I feel weak.	fána hamdán.
You have a sore throat.	zándak íltiháab f-ilhangúra.

¹ Pronounce θ as *th* in English "think".² = ziyáadit.

Your tonsils are swollen.
I'm hoarse.
I've caught a cold.
I keep sneezing and coughing.
You must gargle and take a cough mixture.
Stay in bed for a day or two and take your temperature regularly.
You are feverish, put the thermometer under your tongue.

The temperature is going up (down).

Your pulse is very irregular.
His heart is very weak.
He has pneumonia.
You must be taken to hospital.
I prefer a private clinic.
The patient must not be disturbed.

What are the fees for a visit to an ear, nose, and throat specialist?
I shall have to give you a thorough examination.

We shall have to take an X-ray.
Is your digestion all right?
The medicine was no good.
Take these pills and a teaspoonful of this powder after meals.

Shake the bottle.
For external use only.
Poison.
You have broken your arm.
We shall have to keep your leg in plaster.

He has fractured his skull.
You have had a bad concussion.

I am injured.
I've sprained my ankle.
His illness got worse.
He is better.

llwazak wárma.
ʕana maqbúuh.
ʕana xátti bárd.
ʕana búʕuq w-akúhhi dáyman.
láazim tityáyyar (or titráyyar) wi táaxud dáwa l-ilkúhha.
láazim tistáanna f-issirlir yoméen taláata w-itʕlis harártak b-intizám.

ʕinta ʕándak ʕirtifáaʕ fi dúrugit ilharáara — hútt ittirmumítrí táhti-lsáanak.
ʕilharáara murtáʕa (munxáʕa).

nábdak muʕtárib (ormáʕ mazbúuf).
ʕálbu daʕlil ʕiddan.
ʕándu iltiháab ríʕawí.
láazim tirúuh ilmústáʕfa.
ʕan-afáddul ʕiyáada xáʕʕa.
láazim ilʕayyáan yitánni mistaráyyah.

duktúr ilʕánf w-ilʕúzun biyáaxud káam f-ikkáʕf?
ʕana láazim ákʕif ʕaléek káʕfi káamil.

láazim niʕmil káʕfi ʕaʕiʕa.
húdmak kuwáyyis?
ʕiddáwa ma nafáʕf.
zúd ilhugúbda wi maʕláʕit ʕáay min ilmashúʕda baʕd ilʕákl.

rúgg ilʕizáaza.
li listiʕmáali-lxaarigi fúqaf.¹
summ.
diráʕak ikkásar.
láazim nihúʕti ríglak f-iggibs.

rúusu-tʕawwárit.
kan ʕándak ʕirtigáaʕ f-ilmúxxi-jdíid.

ʕana-ggaráht.
rígli-ltáwahit.
ʕilʕaya túʕul ʕaléeh.
huwwa xáʕf.

¹ Written language.

The cut is healed but you can still see the scar.
I must dress your wounds.
I cannot hear well.
He is deaf and dumb.
Your inner ear is inflamed.
I am short-sighted (long-sighted).

Do you know a good oculist?
He is blind.
I need a pair of glasses.
He squints a little.

At the dentist's:
Please come into the surgery.
This tooth hurts me.
This front tooth hurts me.

This tooth must be stopped.
The gums are bleeding.
I shall give you a local anaesthetic.

The root is decayed.
Can't you manage without drilling?

The tooth must be extracted.
I have a gumboil.
What tooth-paste do you use?

I'm afraid you must have a denture.

You must have a gold crown on your tooth.

I shall have to get a new tooth-brush.

Is the treatment finished?

ʕiggárhí ʕáab láakin ʕásaru llaa mawgúud.
láazim arbúʕlak iggárh.
ʕana ma baʕdúrf ásmáʕ kuwáyyis.
huwwa ʕáʕraf wi ʕáxrúʕ.
widnak multáhiba min gúwwa.
ʕana ʕándi ʕiʕar názar (túul názar).

tíʕraf ʕablib ʕiyáun kuwáyyis?
huwwa ʕáʕma.
ʕana ʕáawiz naqqáara.
huwwa ʕáhwál fuwayya.

ʕándi ʕablib ilʕasnáan:
min fúʕlak ʕaʕáala-lʕiyáada.
ʕiddirsída-byiwgáʕni.
ʕissinna-lʕuddamaníyya di-btiwgáʕni.

ʕissinnáadi láazim titháʕa.
ʕilláa bitxúrri dámm.
ʕana huʕtúʕk bíngi mahálli.

gídr issinnáadi-maáwwis:
ma tiʕdúrfi tiʕmílha min yéer táʕb.

ʕissinna láazim titxáʕa.
ʕándi xurrúʕ.
bitistáʕmil ʕáyyi maʕgúun ʕasnáan?

láazim tiʕmíllak túʕm isnáan.

láazim nihúʕti ʕarbúʕf dáhab ʕala sinnítak.
ʕana láazim aʕlīb fúrfit isnáan gidfida.

ʕilʕiláaʕ xúʕuʕ?

AT THE HAIRDRESSER'S

Vocabulary

gentlemen's hairdresser's
ladies' hairdresser's
safety razor
razor blade
shaving brush

mizáyyin (or halláaʕ) l-irrigáal
mizáyyin (or halláaʕ) l-issayyidáat
mákanit hiláaʕa
múus hiláaʕa, ʕamwáas hiláaʕa
fúrfit hiláaʕa

shaving lotion	kulúnya l-ilhilaasa
shaving soap/stick	gabúun hilaasa
shaving cream	maggúun hilaasa
hair-cream	diháan l-iffágr
eau-de-cologne	kulúnya
haircut	hilaasa
beard	daʕn, ¹ duʕúun
moustache	ʕanab, ʕanabáat
wave	tamwila, tamwigáat
parting	farʕ, furúʕ
wash	yasl
shampoo	ʕampúu
hair-net	ʕabakit iffágr
hairpin	dabbúus iffágr
comb	mift, ʕimʕúʕ
hairbrush	fúʕit ʕágr
perfume	ʕiʕr, ʕuʕúur; rhiha, rowáayih
nail varnish	diháan dawwáfir
talcum powder	búdrít tálk
face powder	búdrít wiff
lipstick	ʕáhmur ʕafáayif
tweezers	mulʕáat
manicure	manikéer
manicurist	ʕa(a)mliʕ ilmanikéer
to shave	hálaʕ, yihlaʕ
to cut	hálaʕ, yihlaʕ (hair); ʕággur, yifággur
to trim	sáawa, yisáawi
to lather	ráyya, yiráyyi
to wave	máwwig, yimáwwig
to dry	náʕʕif, yináʕʕif
to dye	sábay, yúsbuy
to massage	ʕamal, yifmil masáaj li . . .

Sentences

Is there a gentlemen's hair-dresser near here?	fiih hallaʕ l-irrigáal ʕuráyyib hína?
How do you want it, sir?	ʕagmíllak ʕéeh fi ʕágrak?
A haircut, please, trim back and sides.	ʕuʕʕli ʕágrí, min faqlak, wi ʕaggarhúuli m-iggawáanib wi min wáru.
Not too short, please.	ma-tʕaggarúuf ʕáwi, min faqlak.
A two-days-old beard.	dáʕni baʕálha yoméen min. yéer hilaasa.

¹ A feminine noun.

Please trim my moustache.	min faqlak, wáddab ʕanabi.
I should like a shampoo.	ʕana ʕáawiz ʕampúu, min faqlak.
You can give me a shave, too.	ʕihlaʕli dáʕni kamáan, min faqlak.
Does this shaving-cream give a good lather?	maggúun ilhilaasa da-byifmil ráywo-kwayyisa?
Here is a hot towel, sir.	ʕitfaqlak fúʕa súxna-(a)héh!
He is getting bald.	huwwa-byiflaʕ.
He is turning grey.	ʕágru biyʕib.
Have you a hair-restorer?	ʕándak hāaga ma-txallif iffágrí yifʕaʕ?
Have you any good hair-oil?	ʕándak zéet ʕágrí-kwayyis?
Should I leave a tip for the assistant?	láazim aʕib baʕʕif ʕaʕan igʕabi?
I would like to make an appointment with my usual assistant for to-morrow at eleven.	ʕana ʕáwz(a)-áhgiz magáad maza-lhallaaʕa-btáʕti búkra-ssaza-háaʕar.
Everything is booked up for to-morrow, I am sorry.	ʕihna maʕyullin búkra, ʕana ʕáasif.
Can I come for a perm on Monday?	ʕáʕdar áagi ʕaʕan amáwwig ʕágrí yóom litnéen?
Don't cut off too much, please.	ma-tʕaggarʕi ʕágrí ʕáwi, min faqlak.
I should like to try a new hair-style.	ʕana ʕáwz(a)-ayáyyar listáyl bitaʕ ʕágrí.
What colour do you want your hair dyed?	ʕáwza tishúyi ʕágrí bi ʕáyyi lóon?
I should like a dark brown shade.	ʕana ʕáwza lóon bānni yáamiʕ.
Do you sell lipsticks and nail varnish to match?	ʕintu bitbīgu ʕáhmur ʕafáayif wi-dháan dawwáfir yiwáʕu(h)?
For your make-up we have cream and face powder, eyebrow pencils and rouge.	ʕandína-krim wi búdra l-ilwiff w-iʕlāam l-ilhawáagib wi ʕáhmur ʕaʕan ittuwalitt.
Have you a manicure service?	ʕandúkum manikéer hína?
Have you any toilet soap?	ʕandúkum gabúun wiff?

CLOTHING ¹

Vocabulary

men's clothing	miláabis l-irrigáal
pyjamas	bijáama, bijamáat
dressing-gown	roob, ʕirwáab
slippers	ʕibʕib, ʕabáaʕib

¹ Only European-style clothing is dealt with in this section.

socks	jaráab, jarabáat
shoes	gázma (pair) : fárdit gázma (one)
suspenders	hammaláat jarabáat ; hammaáalit jaráab (one)
garters	ʕasáatik jarabáat ; ʕástik jaráab (one)
drawers, pants	libáas, ʕilbisa
vest	fanilla, fanilláat
shirt	ʕamliḡ, ʕumḡáan
braces	hammaáalit banʕalóon
belt	hizáam, ʕihzima
collar	yáaʕa, yaʕáat ; liyáaʕa, liyaʕáat
stud	zuráar liyáaʕa, zuráayir liyaʕáat
cuff-links	zuráayir ʕasáawir ilʕamliḡ
tie	garafitta, garafittáat ; karafitta, karafittáat ; karaváʕa, karavattáat
suit, lounge-suit	bádla, bídal
jacket	jakétta, jakettáat
trousers	banʕalóon, banʕalonáat
waistcoat	sidéeri, sadáari
evening-dress	bádlit issúhra
overcoat	bálʕu, baláaʕi (or balʕuwáat)
cap	kaskitta, kaskittáat
hat	barnliʕa (or burnéeta), baranliʕ
beret	birée(h), bireháat
gloves	gawánti, gawantiyyáat ; fárdit gawánti (one)
stick	ʕúʕa, ʕuḡy
umbrella, parasol	ʕamsiyya, ʕamsiyyáat
scarf	talfiiha, talfiih ; kuffiyya, kuffiyyáat
handkerchief	mandiil, manadiil
raincoat	bálʕu mótʕar, baláaʕi mótʕar
suit material	ʕumáaʕ bádla
sports wear	maláabis irriyáaʕa
cardigan	kardigáan, kardiganáat
pullover	bilóovar, bilovráat
stockings	jarabáat
underwear	maláabis daxiliyya
brassiere	sutiyaan, sutiyanáat
slip	ʕamliḡ, ʕumḡáan
briefs	kalsúun, kalsunáat
night-dress	ʕamliḡ nóom
girdle, roll-on	kursée(h), kurseháat
dress, gown	fustáan, fasatiin
blouse	bilóoza (or bilúuza), bilozáat
suit, costume	tayyéer, tayyeráat
apron	ʕéepun (or ʕáprun), ʕeprunáat

fur coat	bálʕu fúrʔ, baláaʕi fúrʔ
veil	búrʕuḡ, baráaʕiḡ ; béeʕa, beʕáat (on hat)
square, headkerchief	ʕiʕáarb, ʕiʕarbáat
shawl	jaal, jilaan
high-heeled shoe	gázma-b káʕbi ʕáali
walking-shoe	gázma-b káʕbi wáaʕi
sole (of shoe)	naḡl
fashion	móoʕa, moʕáat
design	táʕʕila, taʕʕiláat
material	ʕumáaʕ, ʕumafáat
silk	harir
velvet	vilvit
wool	suuf
linen	kittáan
jewels, jewellery	migawharáat
ring	xáatim, xawáatim
necklace	ʕuʕd, ʕuʕúud
bracelet	ʕiswira, ʕasáawir
ear-rings	hálaʕ (pair), hulʕáan (pairs) ; fárdit hálaʕ (one)
tailor	xayyáaʕ, xayyaʕiin
dressmaker	xayyáaʕa
coat-hanger	ʕammáaʕa, ʕammaʕáat
red	ʕáħmar, hámra, ħumr
blue	ʕázraʕ, záraʕa, zurʕ
green	ʕáxḡar, xáḡra, xḡr
yellow	ʕáḡfir, ǧáfra, ǧufr
brown	búnni ¹
grey	ruḡáaḡi
black	ʕiswid, sóoda, suud
white	ʕábyaḡ, béeḡa, biid
purple	banafsiḡi
orange	huruʕáani
silver	fáḡḡi
golden	dáhebi
light (in colour)	fáatih, fáħa, fathiin
dark	yáamit, yámia, yamʕiin
to dress	libis, yilbis ; lábbis, yilábbis (transitive)
to undress	ʕálaʕ, yiflaʕ
to put on	libis, yilbis (e.g. iggázma)
to take off	ʕálaʕ, yiflaʕ (e.g. ilbarnliʕa)

¹ Also "coffee-coloured".

to sew
to mend
to darn

ṣāyyaṭ, yixāyyaṭ
ḡallah, yiḡallah
rāfa, yirfi

Sentences

Do you know a good tailor? tiḡraṭ ṣāyyaṭ kuwāyyis?
I want a suit made to measure. ḡāawiz afāggul bādla.
I prefer a suit made to measure to a ready-made one. ṣan-afāggul ilbādla-ttaḡḡil ṣan iggāhza.
What sort of material do you stock? ṣēeh nōoḡ ilṣumās illi ḡandūkum?
I want a lounge suit. ṣana ḡāawiz bādla, min faḡlok.
Single-breasted or double-breasted? bi ḡaffi wāahid walla-b ḡaffēen?
Do you wear a belt or braces? ṣinta-btīlbis hizāam walla hammalāt?
The sleeves are too short. ṣilṣikmāam ṣugayyāra ṣāwi.
The trousers are too long. ṣilbanṭaloon ṭawīl ṣāwi.
The lapels are too wide. tānyit ijjakēṭta ḡarīda ṣāwi.
The jacket does not fit. ṣiijakēṭta miṣ ḡala ṣāddi.
To-morrow is your first fitting. ṣilburūwa-lṣawwalaniyya būkra.
I should like a dark sports jacket and a pair of light grey flannel trousers. ḡāawiz jakēṭta lōnha yāamiṣ wi banṭaloon fanilla-ḡḡaḡi fāatīh.
The suit is well cut. ṣilbādla mazbūṭa.
Show me some check shirts, please. warrīni-lṣumḡāan ilmurabbāḡaṭ illi ḡāndak, min faḡlok.
Six starched collars. ṣitti yaṣāat minaffiyya.
Have you a blue silk tie? ḡāndak koruvāṭṭa harīr zārṣa?
Half a dozen coloured and a dozen white handkerchiefs. nūggī dāstīṭ manadīl milawwina wi dāstīṭ manadīl bēeqa.
The hat is too big for me. ṣilburnūṭa wāṣa ṣāwi ḡalāyya.
I must send my grey hat to be cleaned. ṣana lāazim āḡat burnūṭi-rmāadi titnūḡḡaf.
This suit must be repaired, the lining is torn. ṣilbādlaadi lāazim tiḡḡallah, ṣilbiṭḡana mitṣaṭṭāḡa.
Please send these shoes to be half-soled. wāddi-gḡazmāadi yihūṭṭūlha nūggī nāḡl.
The slippers need new heels. ṣiḡḡibjib ḡāawiz nāḡl-gḡīd.
I like plain socks. ṣiḡḡarabāat issāada tiḡḡibni.
The woollen socks have shrunk. ṣiḡḡarabāat igḡūf kāḡḡu.
The colours have run. ṣilṣalwāan bāhatit.
Do you prefer brown or black shoes? tiḡḡḡal ḡāzma būnni walla ḡāzma sōoda?

The shoes are too tight. ṣiggāzma dayyāṣa.
The toes of these boots pinch. ṣiggāzma dayyāṣa min ṣuddāam.
A pair of brown laces, please. rubāat ḡāzma ṣāsmar, min faḡlok.
Which lasts longer, silk or nylon clothes? ṣilhudūum ilharīr tiḡḡiṣ ṣāktor walla-lhudūum innāylun?
Have you any pink slips which are not too expensive? ḡāndak ṣumḡāan lābani ma-tkūnṣi yālya ṣāwi?
Where can I get the ladders in my stockings repaired? ṣāṣdar aḡallah ilṣāṭṣ illi-f ṣarābi fēen?
The stockings are laddered and holed. ṣiḡḡarāab maṣṭūuḡ wi-mxārāṣ.
I want a blue-striped blouse with long sleeves. ṣana ḡāwza-blōza zārṣa-mxatṭāṭa bi-kmāam ṭawīla.
The brown skirt is very smart. ṣiḡḡunilla-lbūnni ḡamīla ṣāwi.
It is too large for me. di wāṣa ḡalāyya ṣāwi.
You can have it altered/taken in/let out. mūmkin tiḡḡallah/tiddāyyaṣ/titwāssaḡ.
I need a light woollen winter dress. ṣana ḡāwza fustāan ḡūf xatīl l-iḡḡita.
Have you any low-necked evening dresses? ḡandūku fustāan sūhra-b sīdra makṣūf?
I want a black-lace veil. ṣana ḡāwza bēeṣa dantīlla sūmra.
This green dress really does suit you. ṣilfustāan lāḡḡar da lāayis ḡalēeki ṣāwi.
This cardigan is nice and warm. ṣilkardigāan da biydāfi-kwāyyis.
You can find leather goods in that shop. tīlāṣi-f mahālli da baḡḡayiz ḡīd.
I need a handbag and purse. lazīmnī ḡuntit yāddi-w mahṭāḡa.
I am looking for a pair of shoes size five. ṣana baḡūwwar ḡala ḡāzma maṣāas xāmsa.
I am sorry, madam, in Egypt sizes are numbered differently. I should say yours is (number) 35. ṣāasif, ya hāanim, ṣiḡḡizam mitnammāra-b ḡākli tāani hīna-f mōḡr. ṣaḡūnni maṣāasik yibṣa xāmsa-w talatīn.
The hat with the black feathers does not match your brown coat. ṣilburnūṭa di ṣūmmi riyaṣ sūmra miṣ māṣya maḡa-lbūṭu-lbūnni-btāḡik.
I will take this silver watch with the leather strap. ṣana hāaxud issāḡa-lḡḡḡa di ṣūmmi ṣāstik ḡīd.
Have you any small gold earrings? ḡandūkum hūṣāan dāhab ḡuyayyāra?

ENTERTAINMENTS, PASTIMES, SPORTS

THE THEATRE

Vocabulary

the theatre and other entertainments	šilmásrah w-almaláhi ¹ -lšúru
the Opera House	dáar ilšúpra
concert hall	qáaqit ilmusliqa
entertainment guide	dalil ilmaláhi
play	riwáaya, riwayáat
comedy	kummídyā; malháah
tragedy	tira(a)jlídyā; maššáah
drama	diráama; qisqa
variety show	másrāh mutanawwagáat
show	šard; šardī nīmar; tamsil
concert	musliqa sinfuníyya; hāfa musiqlíyya
circus	sark
folk songs	yūna báladi
musical instrument	šáala musiqlíyya
public, audience	šinnáas
seating capacity	šādād ikkaráasi
late-night performance	šilhāfa-lšaxíra; šissuwarée(h)
early evening performance	šilhāfa-lšawwalaníyya (or -lšúla)
matinée	šilmatinée(h) ²
foyer	mádxal
cloakroom, toilet	dó(o)rt ilmóyya
refreshment room	bufée(h)
auditorium	šúala
box	loo; buks
circle	balkóon
gallery	šápla-lmásrāh
stage	másrāh
footlights	šanwáar ilmásrāh
wings	kawallīs
dressing-room	šúgrit tayyfir ilmaláabis
national theatre	šilmásrāh ilqáwmi
scenery	manóazir
background	mánzar xálš; báakgirawnd
prompter	mulóqqin
props-man	mutašáhhid ilmaláabis

¹ The form (š)al of the article marks what is essentially a literary form.

² Often a morning performance in cinemas.

company (theatrical)	gamšíyyit ilfanníyyin; šittihād
producer	máxrīg
author; composer	mušállif
playwright	riwáagi
poet	šáazir, šúara
cast	šilmumassiliin
actor	mumássil (-a, -iin, -aat) ¹
leading man	báṭal, šabṭal
leading lady	báṭala, baṭaláat
ballet	balée(h)
dancer (male)	rāaqig, raqqīn
dancer (female)	ra(a)qíga, raqqáat (or raqqáaga, raqqagáat)
ballerina	ra(a)qígat ilbalée(h) ²
understudy	šilbádal
scene	mánzar, manóazir
part	door, šidwáar
song	šuyníya, šaydāni
interval	šistirāha
curtain	šitáara
safety curtain	šitáarit ilšamān
singer	muyānni, muyanníyya, muyanníyyin, muyanníyyaat ¹
acrobat	šaragóoz, šaragozáat
conjurer	hāawi, huwāah
clown	muhárrig, muharrigīn
tamer	muráwwiḍ, murawwiḍīn
finale	nihāayit ilšard
applause	tagliq (or tasšif)
booing	tahziš
to tour (the provinces)	laṭf, yiliff (š-ilmudiriyyáat)
to watch a performance	húḍar, yihḍar ittamsil
to bow	šinhāna, yinhāni (or yinhāni)
to play the piano	liḡib, yilḡab ša-lbiyāanu

Sentences

What's on at the theatre to-night? Kih šéeh š-ilmásrāh illéela?

There's a drama by a modern author at the State Theatre. Kih riwáaya katibha mušállif hadi š-ilmásrāh ilwáṭani.

¹ See footnote on p. 192.

² The form ra(a)qígat is marked as literary in many ways, including -at for -it.

We shan't get any tickets.	mif hanlāʿi tazāakir.
The house is sold out.	ʿittazāakir xilgit (or xulgit).
Can I order tickets by telephone?	ʿāʿdar āhgiz tazāakir b-ittiliḥoon?
Can you see all right from that seat?	ʿāyif kuwāyys min ikkūrsi da?
I need some opera-glasses.	ʿana ʿāawiz tiliskoop.
I'd like some coffee in the interval.	ʿāawiz āʿrab ʿāhwa fi listirāḥa.
You can only have it in the refreshment room.	lāazim tirāuḥ ilbulēeh ʿalaʿan tijrābhā.
The curtain's going up/coming down.	ʿissitāʿara-btirtāʿag/btinzil.
What a marvellous setting!	manūʿzir ilmāsrāḥ gamliis giddan.
The lead hasn't learned his part very well.	ʿilbāʿal mif hāʿafz dōoru-kwāyys.
The play was enthralling/boring/amusing.	ʿirriwāaya kanit mumtāza/bāyxa/laʿīfa.
The footlights are too bright.	ʿanwār ilmāsrāḥ qawīyya (or jiddīda) ʿāwi.
There was a lot of/very little applause.	ʿittasʿlif kan hā(a)ddi/baḡliḡ giddan.
Have you seen the new show at the Rihani Theatre?	ʿūft irriwāaya-ggiddīda-f māsrāḥ irrihāani?
The songs are by a well-known composer.	ʿilʿayāani-btāʿaḡit wāʿahid majhūur.
I don't understand Arab/Eastern music, and I don't always like what I hear.	ʿana ma bafhām ilmusiqā-ʿarabiyya/ʿsarqiyya wi ma-btiggibnīʿ ilhagāʿat illi ba-māḡha ¹ minha.
Have you been to Umm Kalsuum's ² recital this month?	rūḡti hāʿit ʿummi kalsūm bitaḡt iʿfāhri da?
I'd like to take the children to the circus.	ʿana ʿāawiz awāddi-lʿawlād issārk.
Did they enjoy the performance?	ʿittamsil ʿagābbhum?

¹ Pronounced -hja.² A popular woman singer.

CINEMA

Vocabulary

cinema	sinima, sinimāat
local cinema	ʿissinima-lmahallīyya
film	film, ʿaflām
screen	ʿāʿa, ʿaʿāat
talking film	filmi nūʿiʿ
silent film	filmi ʿāamiḡ
plot	qisḡa, qisḡ
cartoon	kartūn
newsreel	film ilʿaxbār
Western	filmi kawbōoyz
detective film	filmi bulʿisi
comedy	filmi kōomdi
documentary	filmi wa(a)qīʿi
film studio	ʿistūdyu, ʿistudyuwāat (or ʿistudyuhāat)
projector	ʿāalit ʿārd
slides	silāydz
dubbing	ḡublāaj
subtitles, translation	targāma
cut	ʿaʿe, ʿuʿūḡ
sound-track	māgra-ʿḡōḡ
script	riwāaya
script writer	kāatib riwāaya, kuttāab riwayāat; riwāʿi, riwaʿiyyin
director	mūntig, muntiglin; mudfir ilʿintāʿag
producer	mūxrig, muxriglin
revival	ʿārdi tāani
re-make	ʿixrāʿ giddid
cinema-goers	ruwwāad issinima ¹
cinema programme	birnāmig ² issinima
supporting programme	ʿilbarāamig iḡḡanawīyya
U-certificate film	filmi l-ilgamīḡ
X-certificate (adults only)	filmi l-ilkiḡār lāqat
continuous performance	ʿārdi mustamīr
separate performances	ʿārdi ʿāadi
doorman	bawwāab
cash-desk, cashier	kays
booking office, box office	ʿibbāak ittazāakir

¹ The corresponding singular requires the particle min, i.e. fulāan ("so-and-so") min ruwwāad issinima.² Plural barāamig.

usher	ḡāmil issīnima, ḡummāal issīnima
usherette	ḡa(a)mlat issīnima, ḡa(a)mlāt issīnima
operator	ḡāmil mākanit ilḡard
choc-ice	ḡāays kirīm bi fukulūḡa
sweets	ḡalawīyyāt
film-fan	mūyrom b-issīnima
cast	ḡilmumassillīn
hero	bāḡal, ḡabḡal
heroine	bāḡala, baḡalāt
male star	nāgmī sinimāaḡi
female star	nāgma sinimāḡiyya
villain	fīrrīr
colour film	filmī-mlāwwīn; filmī b-ilḡalwān
the end	ḡinnihāya
anthem	ḡissalāam ilwāḡani
to film, shoot, photograph	ḡāwwar, yīḡūwwar
to go to the pictures	rūaḡ, yīrūaḡ issīnima

Sentences

When does the next performance start?	ḡilḡard ittāani ḡayibḡīdi-ssaḡa kāam?
The news-reel is shown at 3.30.	ḡilḡaxbār ḡatūḡraḡ ¹ f-issīnima-ssāḡa talāata-w nūḡḡ.
Is it a continuous performance?	da ḡardī mustamīrr?
When is the film's first night going to be?	ḡilḡard ilḡāwwal l-ilḡilmīda yōom ḡēeh?
Look at the programmes in the evening papers.	ḡūf ilbarūamīḡ f-igḡarāayīd ilmasaḡiyya.
Two stalls for the last performance, please.	tazkartēen ḡāla l-ilḡard ilḡaxḡir, min faḡlak.
We had better sit at the back.	ḡāḡsan nūḡud f-ilḡāxir.
Is there any emergency exit?	fīh bāab mawḡūḡ l-ilḡurūḡ ḡānd ilḡāḡar?
Can tickets be booked in advance?	mūmkin ḡāḡzi tazāakir muḡadāman?
I know you know the plot, but please don't tell me.	ḡana ḡāarīf innak ḡāarīf ilḡiḡḡa lāakin ma-ḡullīf, min faḡlak.
A new film is being shown.	fīh filmī-ḡdīd biyūḡraḡ.
I've seen this film before.	ḡana ḡūḡ ilḡilmīda ḡabli kīda.

¹ -ḡurūḡ exhibits the shape of the Classical passive but is commonly used in educated colloquial.

It's only a revival.	da bāssī tagḡīd l-ilḡilm.
Don't miss it!	ma-yfutākḡ ilḡilmīda!
Did you read the review?	ḡarēet ittaḡliḡ ḡa-ilḡilm?
It's a slow-moving film.	ḡilḡilmī da-yzābḡaḡ.
It's a thriller ¹ —very exciting.	da filmī buḡḡi mūrḡib ḡiddan.
The criminal is always the last one you suspect.	ḡilmūḡrim ḡūwwa-lli-nta dāyman tiḡḡikīr innu ḡāḡsan wāaḡīd.

BROADCASTING

Vocabulary

broadcasting	ḡizāaḡa
broadcasting station	mawḡaḡḡit ḡizāaḡa
transmission	ḡizāaḡa
reception	ḡistaḡbāal
radio	rādyu, radyuwāat
loudspeaker	mukābbir iḡḡōḡ
earphone(s)	sammāaḡa, sammāḡāat
battery set	rādyu baḡḡariyya
valve	lāmbit rādyu, lūmaḡ rādyu ²
condenser	kundānsa (or kundānsar); mukāḡḡif, mukāḡḡifāat
volume	ḡiddit iḡḡōḡ
cabinet	sandūḡ irrādyu
knob	muḡtāaḡ, mafatiḡ
mains	kahrāba
power-point	fīḡa, fīḡāat
aerial	ḡéeryal
frame aerial	ḡéeryal ḡiḡari
inside aerial	ḡéeryal da(a)xli
flex, wire	silk
adjustment	ḡabḡ
direct current	tayyāar mustamīrr
alternating current	tayyāar mutaḡāḡḡiḡ
disturbances, "atmospherics"	ḡiḡirāab ḡāwwi, ḡiḡirāab ḡawwīyya
interference	tadāxxul
short wave	mōoga ḡuḡayyāra
medium wave	mōoga mutawassḡa
long wave	mōoga ḡawwīla

¹ Or "detective story".

² Notice the unexpected plural form. lāmbāat also occurs; so, too, do the singular/plural forms lānḡa/lūnaḡ (or lānḡāt).

selectivity	hasa(a)siya
microphone	mikrufoon
announcer	mu(u)ziq, muziqin
programme parade	birnaamig ilfizaaqa
disc, record	ʕisʕuwana, ʕisʕuwanaat
news	ʕilʕaxbaar
weather forecast	ʕinnafra-lgawwiyya
talk	muháqra, muhadrát; haddiθ, ʕahadiθ
serial	silsila; qisga musalsala
listener	mustamig, mustamiqa, mustamigfin, mustamiqaat ¹
television set	tilivizyoon, tilivizyonaat
screen	ʕaaja
tape-recorder	giháaz tasgfil, ʕaghizit tasgfil
to switch on	wállaz, yiwállaz irrádyu; ʕáfa, yifá irrádyu
to tune in	dáwwar, yidáwwar irrádyu
to listen in	simig, yismaq irrádyu
to earth	wággal, yiwággal b-ilʕárd

Sentences

Can you pick up foreign stations with your set?	tiʕdar tiglib ilmahatʕaat ilʕag-nabliyya b-irrádyu-btáaqa?
My set is out of order.	ʕirrádyu-btáaqa mitʕáʕal.
There's a lot of disturbance and fading on my set.	ʕirrádyu-btáaqa fihi xarwáa-w luxbáʕa f-iggóot kittir.
Reception is poor.	ʕilmahatʕa di ʕaʕiifa.
Can you recommend a good wireless repair shop?	tiʕraf mahállil-kwáyyis li taglihi irradyuwáat?
Can you send someone round to have a look at it?	tiʕdar tibʕat haddi-yfúufu(h)?
The valves want renewing.	ʕillumaq bitaq irrádyu lazim tiggáddid.
Where do I take out a licence for my set?	ʕaglib ruxa l-irrádyu-mnéen?
You can get the licence at the (local) telegraph office.	tiʕdar táaxud irruxa min máktab ittiliyraat.
Do you often listen in?	ʕinta-btismaq irrádyu-kttir?
Only when they broadcast concerts.	lamma biyziq mu(u)siqa sinfuniyya háss.
Is there a talk on the radio this evening?	fihi muhádraq f-irrádyu-lléla?

¹ The series is borrowed from the written language, whence a gender distinction between plural forms.

My neighbours' wireless disturbs me.	rádyu-ggiráan biyifilʕni.
I like listening to music programmes.	ʕana bahabb asmaq ilmuxta(a)rát ilmu(u)si(i)qiyya (or birnaamig ilmutanawwiqaat ilmu(u)si(i)-qiyya).
Did you hear the news?	simigt ilʕaxbaar?
There's a play on the radio to-night at eight.	fihi riwáaya f-irrádyu-llélaadi-ssaaqa tamánya.
What was the weather forecast?	ʕalu ʕéeh f-innafra-ggawwiyya?
Did you buy your set on hire-purchase?	ʕiftaréet irrádyu-btáaqa b-iʕʕaʕiit?
Our neighbours come to us to hear the children's programmes.	ʕiggiráan biyliq ʕandna yismaq birnaamig ilʕaʕfaal.
Would you like to hear the gondola-song of Abd al-Wahhaab?	ʕáawiz tismaq ʕuyniyit ilgundul bitagit ʕabd ilwahhaab?
The station has closed down.	ʕilmahatʕa di xallágit ʕizaaqa.
They always close down with the national anthem.	biyfnhu-lfizaaqa dáyman b-issaláam ilwáʕni.

PHOTOGRAPHY

Vocabulary

photography	taqwir
camera	futuyrafya, futuyrafyaat
box camera	kámira búks
folding camera	kámira bi munfaax
miniature camera	kámira ʕuyayyára
ciné camera	kámira sinimaʕiyya
film	film, ʕafiáam
plate	looh, ʕalwáah
lens	ʕádasa, ʕadasaat
spool	bákara, bakarát
aperture	fátħa
diaphragm	háagib innuur
shutter	háagib ilʕádasa
filter	fiitar, fiitarát
flash	nuur
self-timer	kámira biqqáwwar bi nafsáha
exposure meter	maʕáas innuur
leather case	ʕanfʕa gild
tripod	háamil

selectivity	ḥasa(a)sīya
microphone	mikrufóon
announcer	mu(u)zīg, muzīḡīn
programme parade	birnáamig ilṣizáaḡa
disc, record	ṣiṣṭuwáana, ṣiṣṭuwánaat
news	ṣilṣaxbáar
weather forecast	ṣinnáṣra-lgawwiyya
talk	muḥáḡra, muḥáḡráat; ḥadīṡ, ṣaḥadīṡ
serial	silṣila; qīḡḡa musalsála
listener	mustámig, mustámiga, mustamigīn, mustamigáat ¹
television set	tilivizyóon, tilivizyonáat
screen	ṣáaṣa
tape-recorder	giháaz tasḡil, ṣaḡhizit tasḡil
to switch on	wállag, yiwállag irrádu; ṭáfa, yīṭi irrádu
to tune in	dáwwar, yidáwwar irrádu
to listen in	símig, yismaḡ irrádu
to earth	wáḡḡal, yiwáḡḡal b-ilṣárd

Sentences

Can you pick up foreign stations with your set?	tīṣdar tiglib ilmahaṭṭáat ilṣag-nabīyya b-irrádu-btáaḡak?
My set is out of order.	Ṣirrádu-btáaḡi mitḡáṭṭal.
There's a lot of disturbance and fading on my set.	Ṣirrádu-btáaḡi fīh xarwáṣa-w laxbáṭa f-iḡḡóṭ kitlir.
Reception is poor.	Ṣilmahaṭṭa di ḡaḡīfa.
Can you recommend a good wireless repair shop?	tīḡraf mahállī-kwáyyis li tasḡlih irradyuwáat?
Can you send someone round to have a look at it?	tīṣdar tībḡat ḥáddī-yṣūfu(h)?
The valves want renewing.	Ṣillúmaq bitaḡ irrádu lazim tiggáddid.
Where do I take out a licence for my set?	Ṣaḡlib rúḡa l-irrádu-mnéen?
You can get the licence at the (local) telegraph office.	tīṣdar táaxud irrúḡa min máktab ittiliyraf.
Do you often listen in?	Ṣinta-bṭismaḡ irrádu-ktlir?
Only when they broadcast concerts.	lamma biyṣḡigu mu(u)ṣliḡa sintunīyya báss.
Is there a talk on the radio this evening?	fīh muḥáḡra f-irrádu-lleela?

¹ The series is borrowed from the written language, whence a gender distinction between plural forms.

My neighbours' wireless disturbs me.	rádu-ggiráan biyīṣṣni.
I like listening to music programmes.	Ṣana baḡibb ásmag ilmuxṭa(u)rát ilmu(u)si(i)qīyya (or birnáamig ilmutanawwīḡáat ilmu(u)si(i)-qīyya).
Did you hear the news?	simīḡt ilṣaxbáar?
There's a play on the radio to-night at eight.	fīh riwáaya f-irrádu-lleláadi-ssáaḡa tamánya.
What was the weather forecast?	Ṣalu ṣéeh f-innáṣra-ggawwiyya?
Did you buy your set on hire-purchase?	Ṣiṣṭaréet irrádu-btáaḡak b-iṭṭaṣṣiṭ?
Our neighbours come to us to hear the children's programmes.	Ṣiggirāan biyḡigu ḡandīna yismaḡu birnáamig ilṣaṭṭáat.
Would you like to hear the gondola-song of Abd al-Wahhaab?	ḡáawiz ṭismaḡ ṣuynīyit ilgundúul bitaḡit ḡábd ilwahḡaab?
The station has closed down.	Ṣilmahaṭṭa di xalláḡit ṣizáaḡa.
They always close down with the national anthem.	biyīnḡu-lṣizáaḡa dáymān b-issaláam ilwáṭani.

PHOTOGRAPHY

Vocabulary

photography	taḡwīr
camera	futuyrafya, futuyrafyáat
box camera	kámira búks
folding camera	kámira bi munfáax
miniature camera	kámira ḡuyayyára
ciné camera	kámira sinimaṣīyya
film	film, ṣaṣáam
plate	looh, ṣalwáah
lens	ḡádasa, ḡadasáat
spool	bákara, bakaráat
aperture	fáṭha
diaphragm	ḡaḡib innúur
shutter	ḡaḡib ilḡádasa
filter	fīltar, fīltaráat
flash	nuur
self-timer	kámira biḡáwwar bi nafsáha
exposure meter	maṣáas innúur
leather case	ṣánṭa ḡild
tripod	ḡáamil

photograph	gúura, gúwar
snapshot	láṣṣa, laṣṣat
slow motion	tagwiir baṣṣi
light	nuur
focus	búṣra
stereoscopic picture	gúura mugassáma
three-dimensional film	filmi-b tálat ṣabṣaad
negative	ṣafríta, ṣafarlit
positive	gúura, gúwar
developer	húamid
fixer	sáaṣil muṣabbat
print	ṭabṣa, ṭabṣat
printing paper	wáraṣ ṭibáaṣa
dark room	ṣilṣooḍa-qḍálma
cameraman, photographer	mugawwaráati, mugawwaratliyya
street photographer	mugawwaráati f-iṣṣáariḡ
under-exposed	(gúura) miḍallíma; (gúura) náṣṣa núur
over-exposed	(ṣiggúura) xádit núur; (gúura) minaw-wára ṣáktor m-illáazim
to expose	ḡarraḍ, yiḡarraḍ
to focus	ḡabṭ, yiḡabṭ ilṣádasa
to develop	hámmaḍ, yihámmaḍ
to enlarge	kábbar, yikábbar
to retouch	wáḍḍab, yiwáḍḍab
to make copies	ḡamal, yiḡmil núsax

Sentences

May I take a photograph here?	Ṣáṣḍar áaxud gúura hína?
You must hand in your camera.	láazim tiṣállim ilkámira-bṭáḡtak.
Where can I get photographic materials?	Ṣáṣḍar aṣṭiri ṣadawáat ¹ tagwiir minéen?
I want a roll film, size 6 by 9 cm.	Ṣana ḡáawiz filmi maṣáas sitta-f tiṣṣa, min faḍlak.
Could you put it in for me?	tiṣḍar tirakkibúuli, min faḍlak.
Do you develop plates and films?	bithámmaḍ ṣalwáah tagwiir wi ṣaṣáam?
Please let me have a proof.	ḡáawiz aṣṭuf birtuwa, min faḍlak.
These photos are under-exposed.	Ṣiggúwar di-mḍallíma-ṣwayya.
Could you intensify them?	tiṣḍar tiwaḍḍáḡhum?
Is the light too bright?	tiṭṭikir innúur ṣidliḍ ṣáwi?
I should like to have this snap enlarged.	Ṣana ḡáawiz iggúura di tiṭkábbar.

¹ Sing. Ṣadáh.

How much would an enlargement cost?	Ṣittakblir yikállif káam?
This portrait is out of focus.	Ṣiggúura di miṣ maxbúṭa.
Can you recommend a good photographer?	tiṣḍar tiṣúlli ḡala-mṣawwaráati-kwáyyis?
I am going to have my photo taken.	Ṣana ḡaggáwwar.
I shall keep the photographs in an album.	Ṣana ḡállax iggúwar fi ṣalbúum.
Are you a keen photographer?	Ṣinta múyram b-ittagwiir (ór Ṣinta bithibb ittagwiir or Ṣinta yáawi tagwiir)?

FOOTBALL

Vocabulary

football	kúrat ilṣádam
match	liḡb; mu(u)ba(a)rúah, maba(a)ra(a)yáat
team	firṣa, firaṣ; fariṣ
the backs	Ṣilbakáat
the half-backs	Ṣilḡafbakáat
the forwards	Ṣilṣamamiyyin
goalkeeper	goon, ṣigwáan
(right/left) back	Ṣilbáak (ilyimíin/iṣṣimáal)
(right/left/centre) half	Ṣilḡaafbaak (ilyimíin/iṣṣimáal/ilwiṣṭáani)
forward line	Ṣilxáṭṭ ilṣamáami
home team	Ṣilfirṣa-lmaḡhalliyya
away team	Ṣilfirṣa-lyarība
ground	malḡab, maláaḡib
shot, free kick, penalty	ṣóota, ṣotáat
corner	kóornar, kornarúat
cup	kaas
classification, league	tartíib
football association	Ṣittiháad kúrat ilṣádam
first half	Ṣilḡaaf táayim ilṣawwaláani
second half	Ṣilḡaaf táayim ittáani
final	Ṣinniháaṣi
semi-final	Ṣábl inniháaṣi
referee	rif; ḡákam, ḡukkáam
side-lines	Ṣilxuṭúṭ ilḡa(a)nibíyya
half-way line	Ṣilxáṭṭ ilwiṣṭáani
goal	goon, ṣigwáan
crossbar	ḡarḍit iggóon
goalpost	ḡamúud iggóon, ḡimḍáan iggóon

net	ḡábaka
ball	kóora, kúwar
shin-pad	rúkba, rúkab
score-board	táxtit innatliḡa
to shoot	ḡaat, yiḡút
to kick	ḡárab, yiḡrab ; ḡaat, yiḡút
to kick off, start	ḡibtáda, yibtídi
to dribble	dáhrag, yidáhrag ikkóora
to pass	báḡa, yibáḡi
to score	dáxxal, yidáxxal ḡoon ; gaab, yiglib ḡoon
to be on top	báḡa, yibḡa ḡáḡsan
to draw	ḡitḡáadil, yitḡáadil
to win, to beat	yálab, yíylib
to lose	ḡityálab, yityílib

Sentences

Shall we go to the football match next Sunday afternoon?	ḡiḡi niḡḡar muba(a)rúat ikkóora yóom ilḡádd illi ḡáay baḡḡ idḡúhr ?
It's an international match.	dí muba(a)rúah dawliyya.
Are they well-known teams?	ḡilḡiraḡ illi ḡatliḡab maḡhúura ?
Everybody was cheering.	kulli wáḡid kan biyitit.
What a terrific shot!	ḡamma ḡóota fuḡḡiḡa ḡáwi !
The crowd doesn't seem to agree with the referee.	yíḡḡar inn iggumhúur miḡ mittiḡiḡ maḡa-rriff.
Why is the referee blowing his whistle now?	ḡirriḡi biyḡáḡḡur léeh dílwaḡti ?
He handled.	lámas ikkóora-b ḡidú.
That's a foul!	dí yálḡa !
The home team is two up.	fariḡiḡ ilbaladiyya yáalib b-itnéen.
Our team was leading at half-time.	ḡilfariḡiḡ bitáḡna káan kasbáan f-ilḡáaf túḡyim ilḡawwaláani.
What was the score?	ḡáabu káam ḡoon ?
We drew.	ḡilḡna diróon.
Did Tirsana beat Al-Ahli?	ḡittirsána yálab ilḡáḡḡi ?
Tirsana won 3—2.	ḡittirsána yálab taláata l-itnéen.
The right back is playing well.	ḡilbáak ilyimlin biyilḡab kuwáyyis.
It was a wonderful goal.	káan ḡoon háayil.
Is your team playing in the next round of the Cup?	ḡirḡitkum ḡatliḡab ḡa-kkáas f-iddóora-gḡáyya ?
How many teams take part in the Cup?	ḡiḡ káam fariḡiḡ ḡayilḡábu ḡa-kkáas ?
How many does the ground hold?	ḡilmáḡab yisáḡi káam ?

TENNIS

Vocabulary

cennis	tínis
tennis match	mu(u)ba(a)rúah f-ittínis
tennis court	máḡab tínis
game	ḡeem
set	sett ; magmáḡa
point	liḡba
singles	mu(u)ba(a)rúah fárdi
doubles	mu(u)ba(a)rúah záwḡi
mixed doubles	muxtálaḡ záwḡi
racket	maḡrab (tínis), maḡáarib
tennis ball	kóorit tínis
net	ḡábaka
base-line	ḡilxóḡḡ ilxa(a)ríḡi
service-line	xáḡḡ isséerv
server	ráami-sséerv
umpire	ḡákam, ḡukkáam
linesman	mulaḡḡiz, mulaḡziin
slice	katt
lob	ḡóota ḡawliḡa ḡálya
cannon-ball; drive	ḡóota qawliyya
forehand	ḡóota ḡamamiyya
backhand	ḡóota xalliyya
professional (player)	láḡib muḡtáarif
to volley	ḡáḡḡ, yíḡḡḡ iḡḡóota
to serve	ráma, yirmi (-sséerv)
to spin	dáwwar, yidáwwar (ikkóora)
to return	ḡaḡḡ, yigúḡḡ

Sentences

Do you play tennis?	bitliḡab tínis ?
I am not a good player.	ḡana ma baḡáḡḡi-kwáyyis.
Are there any courts in the neighbourhood?	ḡiḡ maláḡib ḡuráyyib ?
You can join our tennis club, if you like.	ḡiḡdar tinqámmi-l náadi-ttínis bitáḡna, ḡiza ḡabbéet.
The subscription is very high.	liḡtiráak yáali ḡáwi.
Have you brought your racket with you?	ḡibtí maḡrábak maḡáak ?
I need new tennis shoes and half a dozen balls.	ḡana ḡáawiz ḡázmit tínis ḡidlida-w núḡḡi dástit kúwar.

Throw that ball away, it doesn't bounce any more.	širmi-kkóora di-bḡlīd, ma ḡaditji bitnūḡ(i-kwáyyis).
I must have my racket restrung.	lāazim aḡḡlloḡ ilmáḡḡab bitāḡni.
Let's start with a singles and we can fix some doubles later.	xallīna nibtīdi-l-šáwwil b-ilmu(u)-ba(a)rāḡh illārdi-w baḡḡeen nibša-nwáḡḡaš zāwgi.
Your service !	šisséervi-bḡāḡak ! (or šinta-lli-ḡatibtīdi).
That was a fault ! Fault !	di kanit ¹ ḡálḡa ! ḡálḡa !
The ball touched the net.	šikkóora lāmasit iḡḡábaka.
You should let the ball bounce.	lāazim tišlib ikkóora-tnūḡḡ.
I only play for fun.	šana bāḡab l-ittasāali (or l-ittasliya) bass.
Fifteen-love.	xamḡḡaḡar — lāa šéef.

RIDING AND RACING

Vocabulary

riding	rukúub ilxéel
racing	sibáaš
riding hack	ḡuḡáan irrukúub
racehorse	ḡuḡáan issibáaš
thoroughbred	ḡuḡáan šaḡḡil
thoroughbred mare	šáras šaḡḡila
stallion	ḡuḡáan, ḡiḡina; zeel
mare	šáras, šaḡḡáas
foal	muhr
bay	šáḡḡar, šáḡra, šuḡr
dapple grey	rumáḡadi-mnáḡḡaḡ
white, grey (horse)	ḡuḡáan ábyaḡ
black (horse)	ḡuḡáan šawid
chestnut (horse)	ḡuḡáan áḡhab
rider	rāakib, rákba, rakblin
jockey	júki (or jóoki)
stud-owner	ḡaḡḡib ilxéel
stable-owner	ḡaḡḡib liḡḡábl
riding outfit	bádlit rukúub ilxéel
reins	liḡáam
stirrup	rikáab, rikabáat
spur	mihmāaz, mahamiiz
saddle	sarg
saddle girth	ḡizáam

¹ Pronounced *kat* in quick speech.

riding-school	madrásit rukúub ilxéel
race-course	ḡalabit issibáaš
groom	šáayis, sayšlin
trot	rukḡ
gallop	ḡadw
canter	ḡarwála
flat race	sibáaš
steeplechase	sibáaš ilḡawáagiz
trotting-race	sibáaš irrúḡḡ
winning post	ḡaláamit šáaxir issibáaš
totalisator	riḡáan mutabáadal
winner	kasbáan
betting	riḡáan
the front legs	širriḡléen ilšuddamanliyya
the hind legs	širriḡléen ilwarranliyya
horse-shoe	ḡidw
by a length	bi ḡául
to ride, mount	rikib, yirkab
to dismount	nízil, yinzil
to kick	rāḡag, yúrḡag
to buck	šitbáaha, yitbáaha
to shy	ḡamáḡ, yigmaḡ
to bolt	šárad, yšḡrid
to back a horse	rāahin, yirāahin (ḡa-lḡuḡáan)
to neigh	ḡúḡal, yḡḡal
to stamp	daas, yidáas
to harness	šárrag, yisárrag

Sentences

Is there a riding-school in the town ?	šiiḡ madrásit rukúub ilxéel f-ilbálad di ?
I should like to hire a horse.	šana ḡáawiz ašáḡḡar ḡuḡáan.
I need some riding-lessons.	šana ḡáawiz áaxud durúus širukúub ilxéel.
A course of riding-lessons costs a lot of money.	magmáuzit durúus rukúub ilxéel bitkállit (šilúus) kitšir.
Where can I hire a riding-outfit ?	šáḡḡar ašáḡḡar bádlit rukúub xéel minéen ?
Have you any riding-breeches ?	ḡándak baḡḡalonáat rukúub xéel ?
Where is my whip ?	šéen ilkurbáag bitāaḡi ?
The horse is vicious.	šilḡuḡáan širis.
The mare is lame.	šilšáras ḡárga.
Do you like going to the races ?	bithšibbi tiḡárrag ḡala-šbáaš ilxéel ?

Where is the entrance to the race-course?	féen báab málǧab issába? P
The nearest I was to a win was when I backed the second.	šášrub mórro kuttí hákšab fíiha lamma ruhntí ǧa-lhugšun illi tiliǧ ittáani.
My horse was scratched just before the start.	šilhušun illi ruhntí ǧaléeh tulla-ǧúuh m-issába? šablíma yibtídi.
Have you any idea which horse will win?	tíšdar tixámmín šáyyi-lhugšun hayiksab?
I have an idea the French horse will win.	šithayyáali-nn-ilhugšun ilfaren-sáawi húwwa-lli hayiksab.
Whose is the winner?	šilhušun illi kisib bitaǧ mfin?
Who trained the winner?	mfin illi mórroon ilhugšun illi kisib?
Did you back the favourite?	šinta ruhntí ǧa-lhugšun ilmufáqqal?
Where is the totalisator?	féen makáan ilmuráhna?
There are two race-courses in Alexandria, one called the Sporting, the other Sumuha.	fíih malǧabéon li-sbáa? ilxéel f-iskindiríyya, wáahid ismu "spóorting" w-ittáani-smu "sumúuha".

SHOOTING

Vocabulary

shooting	šigšéed
marksman, hunter	ǧayyáad, ǧayyadlín
shooting-party	tagámmuǧ igšayyadlín
bird shooting	šéed i{tuyúur
fox	táǧlab, taǧáalib
deer, gazelle	yazáal, yizláan
rabbit	šárnab, šaráanib
hare	šárnab bárri, šaráanib barríyya
game	tuyúur or hayawanáat igšéed
partridge	hágál, híǧáal
siluki, greyhound	kálbi-slúuši; kiláab silúšíyya
gun-dog	kálbi géed
the bag	hušlilit igšéed
rifle	bundušíyya, banáadiš
shotgun	bundušíyyit rášš, banáadiš rášš
butt	yáraq, šayráaq
barrel	masúurit bundušíyya
trigger	zináad, šiznída
shot	tálša, talšáat

sight	nifinkáah, nifinkaháat
cartridge	xar{túš, xara{tíš
snare	šábaka, šabakáat
trap	magyáda, magšuyid
hunting grounds	šárd igšéed
to shoot	dárab, yídab b-ilbundušíyya
to hit	ǧaab, yigšib
to miss	šittálša xayyibit ¹
to stalk	šitráššab, yitráššab
to hunt, go shooting	ǧaad, yigšid

Sentences

Is there any chance of going shooting hereabouts?	fíih hitta múmkin ilwáahid yigšid fíiha hína?
Would you like to go shooting hares with me?	tihšibbi tligi-tšid šaráanib barríyya-mǧáaya?
This ground is reserved for shooting.	šilšárdi di mahǧúuza l-igšéed.
Is the shooting season for birds open?	múusim géed ittéer ibtáda?
A brace of partridges and two rabbits.	ǧóoz hágál wi šarnabéen.
Are you a good shot?	šinta-btíǧraf tigšid kuwáyyis?
I have practised target shooting.	šana-tmarránti ǧala šig(a)b(i)t ilhádaš.
Did you clean your gun?	šinta naqqáfti bundušíyyitak?
I've been shooting in Manzala. ²	kuntí baǧšid téer f-ilmanzála.
Where can I buy a rifle?	šášdar aštrí bundušíyya-mnéen?
Can you let me have some cartridges?	múmkin tiddíini-šwáyyit xara{tíš, min fadlak?
There are foxes and hares in the desert.	fíih taǧáalib wi šaráanib barríyya f-igšúhra.
We mostly go shooting birds in Egypt.	šihna-f šáylab ilšahwáal biǧšid tuyúur fi máǧr.

FISHING

Vocabulary

fishing	ǧéed issámak
fisherman	ǧayyáad issámak
fishing-boat	šáarib géed

¹ Lit. "the shot missed".² In the north of the Delta.

fishing-fleet	ṣawāarib gēed
fishing-tackle	ṣadawāat gēed issámak
net	ḡábaka, ḡabakáat
harpoon	ḡárbit iggēed
angler	ḡayyāad b-issinnáara
fishing-rod	bóogit (or ḡagúayit) issinnáara, boḡúat issananfir
fishing-line	xéet issinnáara
float, bob	ḡawwáama, ḡawwamáat
fish-hook	sinnáara, sananfír
bait	ṭuḡm
worm	dúuda, didáan
fly	dibbáana, dibbanáat
salt-water fish	ḡámaka m-ilmóyya-lmálḡa
herring	rínga, ringáat
cod	sámak bakalóu
sole	sámak múusa
tunny	tóona or sámak tóona
sardine	sardfin
red mullet	búuri ṣáḡmar
grey mullet	búuri
shell-fish	sámak bi maháara
octopus	ṣuxṭubúut
crab	ṣábu ḡalámbu
prawns	ḡambári
lobster	lubistar
salmon	sálamun
fresh-water fish	sámak nílí
carp	ḡabbúut
pike	ṣábu ḡárba
eel	ṭiḡbáan sámak, ṭaḡablin sámak
fish-bone	ḡáfa (c.), ḡafáaya, ḡafayáat
fish-scale	ṣifr (c.), ṣifráaya, ṣifrayáat
sea	bahr, buḡúur
lake	buháyra, buḡayráat
river	nahr, ṣánhur
stream	ṭírḡa, ṭírḡ
fishpond	bírkit sámak
to fish	ḡáad, yiḡlid sámak
to angle	ḡáad, yiḡlid b-issinnáara
to bite	kal, yáakul

Sentences

Do you like fishing?	bithibbi gēed issámak?
Do I need a licence to fish here?	láazim yikúun maḡáaya rúḡa ḡajan aḡlid hína?
Where can I buy fishing-tackle?	ṣáṣdar aḡtíri ṣadawāat gēed issámak minéen?
I've forgotten to bring my fishing-rod.	nislit aḡlib ḡaḡúayit issinnáara-btáḡti.
The bait is no good.	ṣiṭṭúgmī mij kuwáyyis.
Have you had a good catch?	ḡidti ¹ -ktíir?
Can one go out with the fishing-fleet?	ṣilwáahid yiṣdar yiṭlaḡ maḡa ṣawāarib iggēed?
What bait do you use?	ṣéeh iṭṭúgm illi bitḡlid blih?
Is angling popular in Egypt?	ṣinnáas biḡḡibbu gēed issámak b-issinnáara-f móḡr?
Did you fry the fish we caught this morning?	ṣaléet issámak illi ḡidnáah innahórda-ḡḡúbh?
There is a great variety of shell-fish on the Egyptian coast.	fílih ṣanwáaḡ kitlíra min issámak ṣábu maháara ḡala-ḡḡawáatṣi ilmaḡriyya.

SWIMMING

Vocabulary

swimming	sibáaha
seaside-resort	piláaj, pilajáat; móḡyat, maḡúayit
swimming-pool	ḡammáam sibáaha
(lady's) bathing-costume	mayóo(h) ḡarlimi, mayoháat ḡarlimi
swimming-trunks	mayóo(h) rigáali
bath-towel	fúuṭit ḡammáam
bathing-cap	ṭaṣṣiyit húma
cabin	kabliina, kabáayin
attendant	yafíir, yúfora
lifebelt	ḡizáam innagáah
artificial respiration	ṭanáffus ḡináaḡi
cramp	ṭafáannug
diving-board, spring-board	mináṭṭa
swimmer	sabbáah, sabbáaha, sabbahlin
breast stroke	ḡúum sídr
back stroke	ḡúum ḡáhr
butterfly stroke	ḡúum faráaḡa

¹ Pronounced ḡitti.

crawl	ḡum bétu
dive	yáṭṣu, yáṭṣút
beach	piláaḡ, piláaāt
sunbathing	ḡammáam fáms
wave	moog, ṡamwáag
shower	duṣṣ, ṡidṣáaḡ
to swim	ḡaam, yigúum
to dive	yáṭṣ, yáṭṣuḡ
to plunge	naṭṭ, yinuṭṭ
to crawl	ḡáam, yigúum ḡala bétu(h)
to shiver	ṡirtáaḡ, yirtáaḡ
to dry	náṣṣiḡ, yináṣṣiḡ; ṡitnáṣṣiḡ, yitnáṣṣiḡ
to float	ḡaam, yigúum
to drown	yáṣiḡ, yáṣraṡ
to bathe	ṡistahámma, yistahámma

Sentences

Shall we go for a swim (bathe)?	tḡiḡi nistahámma?
Can we bathe in the river?	náṣṣar nistahámma f-innáḡar?
No, you must go to the swimming-pool.	lái, láazim tirtuḡu ḡammáam issibáaḡa.
No bathing!	mamnuḡ listihmáam!
Are you a good swimmer?	ṡinta bitḡúum kuwáyyis?
Let's swim to the opposite bank.	yálla-nḡúum l-iṣṣáṭṭ ittáani.
The current is very strong.	ṡittayyáar jidliḡ ṡáwi.
Can you swim on your back?	tḡiḡar tḡúum ḡala ḡáḡrak?
He is floating.	huwwa ḡáayim.
Can you do the crawl?	tḡiḡar tḡúum ḡárbí-dráag?
I've got cramp.	ḡuḡálli tafánnuḡ.
Swim and help him, he's gone under.	ḡúum wi sá(a)ḡdu(h), láḡsan da yáṣiḡ.
He was nearly drowned.	huwwa káan ḡayáṣraṡ.
Stay in the shallow water.	xalláḡ f-ilmáyya-lli mif yáṣiḡa.
Hang on to the life-line.	ṡimsik fi ḡábbi-lḡamáan!
Don't swim beyond the danger sign.	ma-tḡúumfi baḡḡi ḡalámt ilḡáṭar.
This part is for swimmers only.	ṡilḡitta di l-illi-byigráfu-yḡúumu báss.
Is there a vacant hut?	fiiḡ kabliḡa lóḡya?
Can you recommend a nice seaside-resort?	ma tḡiḡáṣṣi mḡyyaf kuwáyyis?
The yellow flag means there is no undertow.	ṡilḡálam lóḡar mḡnáḡ inni ma fiiḡ dawwáama.

Who won yesterday's water-polo match?	mfin illi kṡib liḡbit ilḡúulu-maḡ?
There is an open-air swimming-pool in the town.	lma(a)ṡiyya-mbáariḡ? fiiḡ ḡammáam sibáaḡa makṡúuf f-ilbálad di.

ROWING AND BOATING

Vocabulary

rowing	tagḡliḡ
boating	ṡittanázzuh f-ilṡawáarib
boat	ṡáarib, ṡawáarib
steamship, launch	ṡáarib buxxáari, ṡawáarib buxxariyya
rowing boat	ṡáarib tagḡliḡ
punt	punt, puntáut
houseboat	ḡawwáama, ḡawwamáat
rubber boat	ṡáarib matṡáut
motor-boat	lanṡ, lanṡáat
skiff	ṡiskiff
oar	migḡáaḡ, magadliḡ
paddle	bádal, bidáal
rudder	ḡáffa, ḡaffáat
sliding seat	kúrsi mutahárrik
oarsman	mugáddiḡ, mugaddiffin
cox	mudliḡ idḡáffa
crew	bahḡáaru
plank	looḡ, ṡilwáaḡ
starboard	yimáin
port	jimáal
to row, paddle	ḡáddiḡ, yigáddiḡ
to steer	wággih, yiwággih
to float	ḡaam, yigúum

Sentences

Boats for hire.	ṡawáarib l-ilṡiḡáar.
Come to the jetty.	tagáala ḡa-lmársa.
You can hire a boat for ten piastres an hour.	tḡiḡar tḡággar ṡáarib bi ḡáṣara sáay f-issáaḡa.
There's a strong head wind.	fiiḡ riḡh jidliḡ muwagháana. ¹
The boat leaks.	ṡilmáyya-btúḡul ilṡáarib.
Let's go and watch the boat-race.	yálla nitṡárruḡ ḡala-sháaṡ ilṡawáarib.

¹ muwa(a)ḡ(i)ḡa + na.

Our club won by two lengths. nadīna sābaʿ bi ʾulēen.
 Are you a member of the Rowing Club? ʿinta ʿāqwi-f nāadi-ttagdūt ?
 I should like to join your club. ʿana ʿāawiz aʿtārik fi nadiiku(m).
 I bought a small rubber boat. ʿiftarēet ʿāarib ma[ʾūa] ʿuyāyyar.

SAILING

Vocabulary

sailing boat	ʿāarib ʿirāʿi
sail	ʿalʿ, ʿulūʿ
yacht	yaxt, yuxūt
mast	ḡāri, ḡawāari
boom	ʿārya, ʿawāari
keel	ʿāḡdit issaffina or qa(a)ḡdit issaffina
flag	ḡālam, ʿaḡlām
lighthouse	fannāara, fannarūt
barge	mārkib nāʿl, marāakib nāʿl
buoy	famandūra, famandurūt
anchor	mīrsa (or mārsa), marāasi
breeze	riih, ʿaryāah (or riyāah); nasīm, nasāayim
dead calm	hāadi ¹ ḡiddan
yachting season	fūḡli-rkūb ilyuxūt
regatta	sibāaʿ ilʿawāarib
course	ʿurūʿ, ʿūruʿ
to sail	rīkib, yīrkab ʿāarib ʿirāʿi
to strike	rāxa, yīrxi (-lʿalʿ)
to manoeuvre	ḡāmal, yīḡmil munawrūt
to cruise	ʿaaf, yīʿaaf ilbāhr
to reef	ʿāwa, yīʿwi (-lʿalʿ)
to drift	ʿingūraf, yīḡrif maḡa-ttāyyār
to put into harbour	rāsa, yīrsi; rāssa, yīrāssi
to reach port	wīḡil, yīwḡil ilbārr

Sentences

There's a sailing boat anchored in the harbour. fīh ʿāarib ʿirāʿi rāasi f-ilmlina.
 There's a fresh breeze to-day; it's good sailing weather. fīh riih kuwayyisa-nnahārda; da ḡawwi-kwāyyis ʿaʿan rukūb ilʿāarib.

¹ Adjectival form, as in ʿilbāhri hāadi ḡiddan "the sea is dead calm".

Weigh the anchor.	fīl ilmārsa !
Help me hoist the sails.	saʿidn(i)-āfrid ilʿulūʿ.
Let's spend the day on the water.	yālla-nʿāqdi-lyōom f-ilmlāyya.
Have you enough to eat with you?	maḡāak ʿakli-kfāaya ?
Do you know anything about sailing?	tīḡraf hāaga ʿan rukūb ilʿawāarib iʿfirāʿiyya ?
We've often cruised in the Mediterranean.	ʿihna laffēena-ktīr b-ilʿāarib f-ilbāhr ilʿābyaḡ.
Is this yacht seaworthy?	ʿilyāxti da yistāhmil ilbāhr ?
We were overtaken by the storm.	ʿilḡaḡifa faḡaʿitna.
The boat's heeling over.	ʿilʿāarib māayil ʿala ḡambu(h).
The yacht has capsized.	ʿilyāxt inʿālab.
There's a regatta out at sea this afternoon.	fīh sibāaʿ ʿawāarib f-ilbāhr innahārda baḡd idḡūhr.
Set the course north, we've drifted too far west.	xālli ʿurūʿna ʿala-nnāhya-lbahariyya, ʿihna-nharāfna ʿāwi nāhyit ilyārb.

INDOOR GAMES

Vocabulary

Indoor games	ʿalḡaab manzilīyya
draughts	ḡāma; sliga ¹
draughtboard	lōohit idḡāma
king	mālik, mulūk
man, piece	wāraʿ (c.), wāraʿa, waraʿāat; kalb, kilāab ²
chess	ʿaʿarāng
chess-board	lōohit iʿfaʿarāng
queen	ʿilwazlir
king	ʿilmālik
knight	ʿilhugān
rook, castle	ʿilʿābya
bishop	ʿilfīl ³
pawn	ḡaskāri, ʿasāakir
dice	zahr (generic); wāhda min izzāhr (a die)
dice-box	sandūʿ izzāhr
roulette	rulīt

¹ Kind of draughts played on the ground with pieces of stone in the countryside.

² In sliga only.

³ Lit. "elephant".

lottery	lutariyya
skittles	kiil
billiards	bilyárdu
cannon	kurumbóola, kurumboláat
chalk	tabajfir
cue	zúgu ¹ -lbilyárdu
pocket	geeb, giyúb
dominoes	qúmina
pack of cards	kutjéena, kataflin
player	laagib, lágba, laqbín
suit	šilli záyyi búgđ ; loon
spades	baštóoni
hearts	káuba
diamonds	dináari
clubs	subáati
ace	šas, šasáat
ace of spades	šas baštóoni
king	šayib, šuyyáb
queen	hint, banáat
jack, knave	wálad, wiláad
joker	jóokar
ten	šilšáara
deuce	šilšitnéen
trump	wáraša rúbha
dummy	qámi or moor or máyyit
to play	liqib, yilqab
to gamble	liqib, yilqab šumáar
to play cards	liqib, yilqab kutjéena
to shuffle	fánnat, yifánnat ikkutjéena
to deal	fárraš, yifárraš
to cut	šútaq, yifáq
to ruff, trump	yálab bi wáraša rúbha
to take a trick	kisib, yiksab iddóor
to follow suit	wáašif, yiwáašif ; liqib, yilqab nayy ilwáraša-lšawwalaniyya
to take a piece (chess)	kál, yáakul wáraša
to protect the king	háma, yihmi-lmálik
to check	kášš, yikášš ilmálik
to mate	máwwit, yimáwwit ilmálik
to cast dice	ráma, yirmi-zzúhr

¹ Or zúgat.

Sentences

Do you often play draughts ?	Šinta-bilqab dšama-ktir ?
No, I'm more interested in chess.	lāa, šana baħibb iſſaſarāng áktar.
It's your move.	šiddóor qaléek.
I castle the king.	šana hāhmi-lmálik, hāhúttu makáan iſſúbya.
I wonder if I can exchange that knight for a rook.	ya tára (a) yáyyar ilhušūn da bi ſúbya.
Whites to play.	lúbyuq yilqab.
If you move that pawn your queen is in danger.	šiza harrákt ilqaskári da-lwazfir bitáaqak hayinkifif.
Check !	kifš i ¹ málik !
Check and mate !	šilmálik máat, xaláaq !
Will you play me a game of table- tennis ?	tilašibni bingí búng (or kóorut iſſáwla).
He's good at billiards.	huwwa-byilqab bilyárdu-kwáyyis.
Have you ever seen a pool game ?	šumrákšif ſúfti liqbit bilyárdu šamrikáani ?
I'll give you ten cannons.	haddilak qáſur kurumboláat.
We can play at three cushions.	nišdar nilqab fi tálat irkáan háss.
Shall we play billiards or cards ?	tiħibbi nilqab bilyárdu walla kutjéena ?
Have you a new pack ?	mašáak kutjéena-gdida ?
I've shuffled, you cut.	šana fannátt, xúđ iſſaq.
You deal.	fárraš.
Who will score ?	mfin hayšidd ?
Whose call (or turn) is it ?	šiddóor qala mfin ?
Diamonds are trumps.	šilšawráš iddinariyya hfiyya-li rúbha.
Your play, your turn.	šilqab, šiddóor qaléek.
You must follow suit.	šinta láazim tilqab wáraša- mwáša.
This is my trick.	dí lišbíti.
I must discard.	šana magbúur ármi wáraša muxtálifa.
Don't look at my cards.	ma-tbúggif fi wáraš.
Lay the cards on the table.	hútt ilwáraš qā-ſſarabéeqa.
I've lost a pound at cards.	šana-xšúrti-gnéeh fi liqbit ikkutjéena.
He's won the kitty.	huwwa kisib kúlli háaga.
I've five spades in my hand.	šana-mqáaya xámas baštónáat.

¹ The expression, like the game, comes from Persia, and i here is the Persian so-called "ezafe".

THE TIME

Vocabulary

time	ʕizzáman
watch	sáaʕa, saʕáat
wrist-watch	saʕit yádd
sundial	mizwála, mazáawil
clock	saʕit héeʃ (wall); saʕit máktab (mantelpiece, etc.)
alarm clock	munábbih, munabbiháat
hand	ʕáʕrub, ʕaʕáarib
dial, face	mína
second-hand	ʕáʕrub issawáani
minute-hand	ʕáʕrub iddaʕáayif
hour-hand	ʕáʕrub issaʕáat
watchmaker	saʕáati, saʕatliyya
second	sánya, sawáani
minute	daʕiʕa, daʕáayif
hour	sáaʕa, saʕáat
day	yoom, ʕayyáam (or ʕiyyáam)
Sunday	yóom ilhádd
Monday	yóom litnéen
Tuesday	yóom ittaláat
Wednesday	yóom lórbuʕ
Thursday	yóom ilxamliʕ
Friday	yóom iggúmʕa
Saturday	yóom issábt
week	ʕusbuʕ, ʕasabliʕ
month	ʕahr, ʕúʕhur (or ʕuhúur)
January	yanáayir ¹
February	fibráayir
March	máaris
April	ʕabril
May	máayu
June	yúnya (or yúnyu)
July	yúlya (or yúlyu)
August	ʕayúʕtuʕ
September	sibtámbir (or sibtímbir)
October	ʕuktóober
November	nufímbir (or nufámbir)
December	qisímbir (or disámbir)

¹ It is unlikely that the user of this book will require the different names of the lunar months of the Muslim year.

season	ʕaʕl, ʕuʕúl
spring	rabiiʕ
summer	ʕeeʃ
autumn	xariif
winter	ʕíta
year	sána, sinlin (or sanawáat)
leap year	sána kabliʕa
century	qarn, qurúun
working days, week-days	ʕayyáam ilʕámal; ʕayyáam ilʕusbuʕ
public holiday	ʕúʕla, ʕuʕláat
holiday(s)	ʕagáaʕa, ʕagazáat; fúʕha
Qurban Bairam ¹	ʕíid idqihíyya or ʕilʕíid ikkibír
Ramadan Bairam ²	ʕíid ilʕítr or ʕilʕíid igguyáyyur
New (lunar) year	ʕíid róʕa issána-lhiʕriyya
10 days after New Year	ʕaʕúura
the Prophet's birthday	ʕíid máwliid innábi
Easter	ʕíid ilʕiʕh or ʕíid ilqiyáama
Christmas	ʕíid miláad ilmasliʕ
morning	ʕubh
every morning	kúlli yóom iggúbbh
noon, midday	quhr
afternoon	báʕd idqúhr
evening	mísa or mása
every evening	kúlli yóom f-ilnísa
night	leel (c.), léela, layáli
midnight	núʕg illéel
to-night	ʕilléela or ʕilleláadi
last night	ʕilléela-lli fáatit
the night before last	ʕilléela-lli ʕábl illi fáatit
to-day	ʕinnahúra
yesterday	ʕimbáariʕ
the day before yesterday	ʕáwwil imbáariʕ
three days ago	ʕáwwil áwwil imbáariʕ
some days ago	dúlk innaháar
this year	ʕissanáadi
last year	ʕissána-lli fáatit or ʕáamin áwwil
the year before last	ʕissána-lli ʕábl illi fáatit or ʕáwwil ʕáamin áwwil
three years ago	ʕáwwil áwwil ʕáamin áwwil

¹ The feast occurring after the pilgrimage in the Muslim month of pilgrimage.

² The feast which takes place immediately after the fasting period of the month of Ramadan.

some years ago	ḍīk issāna
moon	šāmar, šifmāur
star	nigma or nagm, nugdum
sun	šams ¹
calendar	natliḡa, natāyig
sunrise	šurūḡ iṣṣāms
sunset	yurūb iṣṣāms
eclipse	xusūf ilqāmar (moon); kusūf iṣṣāms (sun)
full moon	šāmar arbaṡāṣar; baḍr; šāmar kāamil
new moon	hilāl ²
first quarter	širrūḡ ilšawwalāni
third quarter	širrūḡ ittāalit
the modern age	šilḡur ilḡadīis
the Middle Ages	šilḡur ilwāḡa
the pre-Islamic period	šilḡur ilja(a)hli
time of the Prophet	fātrit innubūwwa
time of the three Caliphates	ḡur ilxulafāaš irra(a)šiddin
time of the Umayyad dynasty	ḡur iddāwla-lšumawīyya
time of the Abbasid dynasty	ḡur iddāwla-lḡabbasīyya
in olden times	šayyām zamān; f-ilḡur ilqadīma
nowadays, the present day	šilwāṡt ilḡadīir; liyyāmdī
the past	šilšayyām illi fātit
the future	šilmustāqbal
summer-time	šittawšit igḡeefi
early	(min) bādri
punctual	f-ilmaḡāad
late	miṡṡaxxar, miṡṡaxxara, miṡṡaxxorfin
in good time	bādri
in advance	šabl
to wind up (watch)	māla, yīmā
to repair	ḡallāḡ, yigallāḡ
to wake up, get up	ḡāḡa, yigāḡa
to wake (someone) up	ḡāḡḡa, yigāḡḡi
to go to bed, go to sleep	naam, yināam; dāxal, yidxul f-išsirir
to get up early	ḡāḡa, yigāḡa bādri
to go to bed late	naam, yināam miṡṡaxxar

¹ A feminine noun.

² Egyptian terms for "moon" in relation to size are: **hilāl** (new), **baḍr** (full), **maḡāḡ** (no moon). **šāmar** implies no specific reference to size.

Sentences

Can you tell me the right time?	tiṡdar tiṡalli-ssaga kāam b-iḡḡāḡt, min faḡlok?
Is your watch right?	šāḡtak maḡbūḡa?
It is ten minutes fast.	miṡaddīma ḡāṡar daṡāyif.
It is a quarter of an hour slow.	miṡaxxara rūḡi sāga.
It always keeps good time.	dāyman maḡbūḡa.
What time is it?	šissāḡa kāam?
It's exactly eight o'clock.	šissāḡa tamānya b-iḡḡāḡt.
It's five past eight.	šissāḡa tamānya-w xāmsa.
It's a quarter-past eight.	šissāḡa tamānya-w rūḡ.
It's half-past eight.	šissāḡa tamānya-w nūḡḡ.
A quarter to nine.	šissāḡa tiṡa-ila rūḡ.
One a.m.	šissāḡa wāḡda ḡabāḡhun.
Eight a.m.	šissāḡa tamānya ḡabāḡhun.
Three p.m.	šissāḡa talāata masāašan.
Eleven p.m.	šissāḡa-ḡḡāṡar masāašan.
It is noon.	šissāḡa-ḡnāṡar.
The train leaves at 2.30.	šilṡāri biyṡūm issāḡa-ḡneen wi nūḡḡ.
You'll have to be at the station half an hour beforehand.	lāazim tikūun f-ilmaḡāḡa šabl ilmaḡāad bi nūḡḡi sāḡa.
Don't be late.	ma tiṡaxxar.
I shall be in time/on time.	ḡāḡi f-ilmaḡāad.
It's time to get up/to go to bed.	lāazim tiṡūm bāṡa/tināam bāṡa.
Hurry up, it's half-past seven.	bi šurḡa, šissāḡa sāḡa-w nūḡḡ.
My alarm clock has stopped.	šilmunābbih biṡāḡi wiṡif.
I must take my watch to the watchmaker.	šana lāazim awāddi šāḡti l-iṡṡāḡati.
It needs cleaning.	ḡāwza titmāsaḡ.
The glass is cracked.	šilṡizāaḡ maṡṡūṡ.
Set your watch by the station clock.	šizbuṡ šāḡtak ḡala sāḡit ilmaḡāḡa.
There'll be a concert next month.	(ḡaykun) fiḡ ḡāṡa muṡiqīyya-šḡḡr igḡāyy.
I shall be back in a week.	šana ḡāḡaḡ bāḡdi šusbūḡ.
A fortnight ago I was in London.	šana kūtṡi-f lāndan min šusbuḡeen.
It gets dark early.	šiddīnya biṡḡāllim ¹ bādri.
What is the date to-day?	šinnahāra kāam (f-iṡṡāḡr)?
To-day is the fifteenth of September.	šinnahāra xamasṡāṡar sibtimbir.

¹ Pronounced biḡḡ-.

My birthday is on the tenth of October.	ʕlīd milāadi yōom ʕāʕura ʕuktōobar.
Are you going away this year?	ʕinta haʕāaʕir būrra-ssanāadi?
I came back the day before yesterday.	ʕana-rʕiʕt āwwil imbāariḥ.
I shall be leaving again tomorrow (the day after tomorrow, next week).	ʕana haʕāaʕir tāani būkra (bāʕdī būkra, ilʕusbūuʕ iggāay).
Don't arrive at the last minute.	ma-tʕliʕ fi ʕāaxir daʕʕiʕa.
One moment, please.	daʕʕiʕa, min faqlak.
At dawn.	ʕilfāgr.
At dusk.	ʕilmāyrib.
Last year was a leap year.	ʕissāna-lli faatit kanit ¹ sāna kabiisa.
Can you spare me a moment?	ʕismah daʕʕiʕa.
I have no time.	ma ʕandij wāʕt.
It's getting late.	ʕitʕaxxārna.
Please call for me early.	taʕāala bādri, min faqlak.
He left long ago.	miʕi min bādri.
This building is two centuries old.	ʕilmābna da ʕūmru qarnēen (or baʕāalu qarnēen).
How old are you?	ʕūmrak kam sāna?
I was thirty-six last January.	kutti siʕta-w talatlin yanāayir illi faat.
He is in his forties.	huwwa f-ilʕarbiʕināat.
She is an old lady.	hiyya siʕti ʕagūza.
He is older than his brother.	huwwa ʕākbar min axūh.
She is younger than her sister.	hiyya ʕāḡyar min uxtāha.

THE WEATHER

Vocabulary

the weather	ʕiggāww
climate	manāax
weather	ʕaʕs
air	hāwa
heat	haʕāar
warmth	dāfa
cold	bard
rain	māʕar

¹ Pronounced *kat* in quick speech.

snow	ʕalg ¹
sun(shine)	ʕams
thunderstorm	zawbāʕa, zawāabiʕ
thunder	raʕd
lightning	barʕ
thunderbolt	ʕa(a)ʕʕa, ʕawāaʕiq
hail	bārad ¹
ice	gallid ¹
thaw	dawabāan ittālg ¹
sky	sāma
cloud	saḥāab (c.), saḥāaba, sūḥub
wind	riih, ʕaryāah
gale, tempest	ʕa(o)ʕʕa, ʕawāaʕif
hurricane	ʕiʕḡar, ʕaʕḡir
breeze	naslim
fog	qabāab
mist	qabāab xaffif
dew	nāda
frost	tillig ¹
horizon	ʕūfuq
rainbow	qāwsu qūzah
cardinal points	ʕilghāat ilʕagʕiyya
North	ʕimāal; bāḡari
East	ʕarʕ
South	ganūub; ʕibli
West	yarb
compass	būʕla, buʕlāt
tide	madd
ebb	gazr
flow	madd
sea, ocean	baḡr, buḡūr
flood	ʕayaqāan
atmosphere	gaww
fine weather	gāwwi-kwāyyis
bad weather	gāwwi wiḡif
cold	bard; saʕʕ
chilly	bard
warm	dāafi; ḡarr
hot	ḡarr
it is freezing	ʕiddīnya tālg
it is snowing	ʕiddīnya bitmōʕtar tālg

¹ The term is included as useful for talking about weather conditions outside Egypt.

it is raining Ṣiddīnya bitmáttar
the sun is coming out Ṣiffámsi ḥatīṭloḡ aḥé(h)
the sun rises at six Ṣiffámsi-btīṭloḡ issaḡa sitta
the sun sets at five Ṣiffámsi-btūyruḥ issaḡa xámsa
the sky is overcast Ṣissáma-myayyima

Sentences

What is the weather like? Ṣiggáww izzáyyu-nnaharda?
It is fine. Ṣiggáwwi-kwáyyis.
It's a lovely day. Ṣinnahárda yóom laṭīf.
The weather is beautiful/dull. Ṣiggáwwi gamīl/miyáyyim.
The weather is changeable. Ṣiggáwwi mutaḡállib.
The weather is settled. Ṣiggáwwi ḡáaṣi.
It's hot/cold. Ṣiddīnya ḥárr/bárd.
It's rainy. Ṣiddīnya bitmáttar.
It's foggy. Ṣiddīnya malyána ḡabáab.
It's very slippery, be careful. Ṣiddīnya zuḥléefa, xud báalak.
It's a nice evening. Ṣiggáww illeláadi-kwáyyis.
It's close, sultry. Ṣiddīnya kátma.
Do you think the weather will
 stay fine? tittikīr inn iggáwwi ḥaytinnī-
 kwáyyis?
The north wind is cold. Ṣirriḥ ilbáḥari báarid.
It's stormy, windy. Ṣiddīnya riḥ.
The wind has dropped. Ṣirriḥ báṭṭol.
It's raining cats and dogs. Ṣilmáttar séel.
It's pouring. Ṣilmáttar jidliḥ ṣáwi.
I am wet through. Ṣana mablúul xáalig.
Where is my umbrella? féen ṣamsiyyiti? ¹
Take a raincoat with you. xúḍ maḡáak búṭtu máttar.
Will there be a thunderstorm? ḥaykúun fiḥ zawbáḡa?
It's thundering and lightning. Ṣiddīnya-btúbrus wi tīrḡid.²
The sky is completely overcast. Ṣissáma-myayyima ṭamáam.
The sky is clear. Ṣissáma ḡáfyá.
It's clearing up. Ṣiddīnya bitnáwwar; Ṣilyéem
 biyruḥ.
It's too sunny here, let's sit in the
 shade. Ṣiffámsi ḥámya ṣáwi ḥina,
 taḡáala núḡud f-iḡḡil.

¹ ṣamsiyya is "parasol" rather than "umbrella"; most of this "bad weather" Arabic will not be required in relation to conditions on the spot, but one needs to be able to talk about weather conditions in general.

² Notice the different order in comparison with the English.

It's getting chilly. Ṣiddīnya bitbárrad.
Are you cold? Ṣinta bardáan?
I feel hot. Ṣana ḥarráan.
It's warm in here. Ṣiddīnya dáfa hina.
I can't stand the heat. Ṣana miṣ ṣáadir ḡa-lḥárr.
It's a warm day. Ṣinnahárda dáfa.
It's a warm climate. Ṣiggáwwi dáaṣi.
What's the temperature? dūragit ilḥarúura káam?
It has gone up to 22° (Cen- báṣit ṣitnéen wi ḡisrīn miṣawīyya.
 grade).
The glass is rising/falling. Ṣiḡḡáṭt iggáwwi-byirtáḡ/
 -byinxáṣiḡ.
The meteorological station is up mahéṭṭit ilṣarḡáad iggawwīyya
 on that hill. fúṣi ittallīda.
They broadcast the weather biyziḡu-nnāṣru-ggawwīyya kállī
 report every day. yóom.
The atmosphere is clear. Ṣiggáwwi ḡáaṣi.

SOCIAL LIFE

Vocabulary

social life Ṣilḥayáah ligtimáḡīyya
visit, call ziyáara, ziyaráat
invitation dáḡwa, daḡawáat
party ḥáṣa, ḥafaláat
appointment miḡáad, mawaḡliḡ
meeting muṣábla, muṣabláat
chat dardáṣa
reception Ṣistaṣbáal, Ṣistaṣbaláat
visiting-card biṭáaṣit ziyáara, biṭáaṣat ziyáara
acquaintance maḡriffa, maḡáarif
friend ḡáaḥib, ṣaḡḡáab; ḡadliḡ, ṣaḡḡiḡáaṣ
neighbour ḡaur, ḡiráan
to invite dáḡa, yidḡi
to visit, call on ḡaur, yizáur
to ring the bell dáṣṣ, yidáṣṣ igḡáras; ḡarab, yidḡarab
 igḡáras
to arrive wiḡil, yiwḡal
to be punctual wiḡil, yiwḡal f-ilmaḡáad
to be late ṣitáxxar, yitáxxar
to welcome ráḡḡab, yiráḡḡab (bi)
to take leave xáruḡ, yúxxruḡ

to expect, wait for	ʕistánna, yistánna; ʕintázar, yintázir
to meet (a friend in the street)	ʕáabil, yiʕáabil (ʕadliʕ f-iʕʕáariʕ)
to introduce	ʕáddim, yiʕáddim
to say good-bye	wáddaʕ, yiwáddaʕ (long journey); ʕáal maʕa-ssaláama (in the street)
to make an appointment (with)	wáaʕid, yiwáaʕid
to make conversation, to converse	ʕikkállim, yikkállim
to push the door	dáfaʕ, yidfaʕ ilbáab
to pull the door	sáhab, yishab ilbáab

PAYING A CALL

Sentences

Did you ring the bell?	ʕinta ʕarábt iggáras?
Is Miss (or Mrs.) Aziza at home?	ʕazliza háanim f-ilbéet?
Please come in.	ʕittáddol idxul.
Mrs. Ali would like to speak to you.	hárum ilʕustáaz ʕáli ʕáwza-tkallmak.
Show the visitor in.	dáxxal izzaayir.
Very pleased to see you.	fúrʕa saʕlida.
It's a great pleasure to me.	ʕana saʕlid gidḍan.
The pleasure is mine.	ʕana ʕáʕad.
Thank you for your kind invitation or It was kind of you to invite me.	mutaʕákkir gidḍan ʕala daʕwitak ittayyiba.
Make yourself at home.	da béetak, xúḍ ráhtak.
You are very kind.	ʕinta karím ʕáwi.
My parents send their regards.	wáldi-w wálditi biysállim ʕaléek.
Am I late (early)?	ʕana-tʕaxxárti walla ʕéeh? (ʕana ʕáyyi bádrí?)
May I introduce my husband?	ʕaʕáddim lóukum zóogi?
May I introduce my friend Hasan?	ʕaʕáddimlak ʕadliʕi hásan?
Here are my son and daughter.	da ʕibni wi di binti.
Please sit down.	ʕittáddol áʕud.
Have some tea and cake.	ʕittáddol jáay wi xúḍ káhkí kamáan.
Please help yourself.	ʕittáddol. ¹

¹ The form is an imperative one; the corresponding feminine form is ʕittáddáli and the plural ʕittáddálu.

Do stay to dinner.	xallfik maʕáana l-ilʕáfa.
Next time you must stay with us.	ʕilmárru-ggáaya láazim tistánna-maʕáana.
Can you put me up for to-night?	ʕáʕdar abáat hína-lléela?
I'm sorry but I must go.	ʕana ʕáasif, ʕana láazim ámʕi.
Do stay a little longer.	xallfik maʕáana kamáan juwáyya.
I have to meet a friend.	láazim aʕáabil wáahid ʕúhbi.
I mustn't miss my train.	láazim áhʕaʕ ilʕátr.
I hope you'll come again soon.	ʕahhbb aʕúufak táani-ʕráyyib.
Come whenever you like.	ʕittáddol fi ʕáyyi wáʕt ithhbb (or tiggibak).
Many thanks for your hospitality.	mutʕákkir gidḍan ʕala kóramak.
Could we meet for lunch to-morrow?	níʕdar nitʕáabil ʕa-lyáda búkra?
Sorry, I have an engagement.	ʕáasif, ʕana maʕyúul f-ilwaʕtída.
I've nothing on the day after to-morrow.	ma ʕandliʕ háaga (or ʕana fáuqi) báʕdi búkra.

N.B. We most of us say what is expected of us in given circumstances. This not only involves a host, for example, in the expression of typical greetings but his guest also in appropriate responses. Such exchanges tend to be even more ritualistic and closely bound together in Arabic than in European languages. The following are examples of typical Egyptian exchange between friends or acquaintances, host and guest, etc.

Lit. "Peace be on you" (said by newcomer).	ʕissaláamu ʕaléekum. ¹
Peace be on you, the mercy of God and His blessings.	ʕaléekumu-ssalám wi rahmátu-lláah wi barukáatu(h).
Greetings (by host).	ʕáhlan wi sáhlan. ²
Greetings.	ʕáhlan wi sáhlan blík.
Greetings (by non-Muslim host).	saʕlida. ³
Greetings.	saʕlida-mbáurak (or -mbárka).
Do sit down; How are you?	ʕittáddol istaráyyah. ʕizzáyyi huqritak/ʕizzáyyi ʕihhítak/ʕizzáyy ilháal/ʕizzáyyak? ⁴

¹ This general greeting between Muslims or Christian and Muslim is not used by women. Notice the plural suffix -kum, a common feature of the language of personal address.

² Less formal than ʕissaláamu ʕaléekum, it may be used when passing an acquaintance in the street and translates "hello"; ʕáhlan alone is even less formal.

³ saʕlida and the reply are not used between Muslims.

⁴ The alternatives are given in descending order of formality.

Very well, thank you. ¹ How are you?	Siḥāmdū li-llāh, ṣallāh yihfāḥuk (or ḡihḡiti-kwayyisa). Ṣizzāyyi ḥuḍritak inta?
Very well, thank you.	Siḥāmdū li-llāh.
How is the family?	Ṣizzāyy ilḡēla?
Very well, thank you.	Siḥāmdū li-llāh, kuwayyislin.
Lit. "You have honoured us" (i.e. I'm very pleased to see you).	Ṣarraṭṭina.
Lit. "May God honour you".	Ṣallāh yiḡarraṭ ṣādrak (or Ṣallāh yiḡarraṭak).
Lit. "You have given us light". ²	nawwārti bētna (or nawwārtina).
Lit. "God give you light".	Ṣallāh yināwwar ḡalēek.
Lit. "You have cheered us". ³	Ṣanistina.
Lit. "May God cheer you".	Ṣallāh yiṣānsak.
Lit. "Blessing has come". ³	ḡaḡalit ilbāraka.
Lit. "God bless you".	Ṣallāh yibāarik fiik.
Do have a cup of coffee.	Ṣittāḡḡal fiḡāan ṣāḥwa.
Lit. "May you always have coffee". ⁴	Ṣāḥwa dāyman.
Lit. "May your life be everlasting".	dāamit ḡayāatak.
Please excuse me, I've an appointment.	Ṣaḡibb astāṣzin/Ṣastāṣzin baṣa/Ṣismāḡli, ḡāndi maḡāad.
Stay a while, it's still early.	ṣallik fuwāyya, liṣṣa bādri.
Thank you (but I must go).	Ṣaḡkūrak.
Remember me to the children.	ṣallimli ḡala-lṣawlāad.
Thank you, I will (lit. "God give you peace").	Ṣallāh yisallimāk.
Good-bye.	maḡa-ssalāama.
Good-bye.	Ṣallāh yisallimāk.

The following examples, for which there is usually no very appropriate English translation, relate to occasions as indicated.

Good wishes on the occasion of the big feast ḡlid idḡihīyya or Qurban Bairam.	Ṣin ṣāaṣ ṣallāḡhiṣṣāna-ḡḡāyya-tkun ḡala ḡābal ḡarufāat. ⁵
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¹ The literal translation is "Praise be to God, may God protect you".

² An alternative to ṣarraṭṭina.

³ A further alternative to ṣarraṭṭina, but also commonly used at the end of a visit.

⁴ Said after the coffee has been drunk.

⁵ Lit. "If God wills, may you be at Mount Arafat next year".

Response.	(Ṣiḡna w-inta) ḡamḡan, ṣin ṣāaṣ allāḡ. ¹
On other festival occasions, including the important Ramadan Bairam.	kuḡlli sāna w-inta (ḡyyib/kuḡlli ḡāam w-antum bi xēer.
Response.	w-inta (ḡyyib/w-inta b-iḡḡihja w-issalāama.
To pilgrim returning from Mecca.	ḡāḡḡi maḡbrūk (or maḡbrūr) or ḡāḡḡi maḡbrūr wi xāmbi mayḡūr.
Response by pilgrim.	ḡuṣḡāal ḡandūkum or Ṣallāh yibāarik fiik.
Congratulations to groom or bride after wedding.	maḡbrūk, ḡuṣḡāal ilbakāari or maḡbrūk, ṣin ṣāaṣ allāḡ sur-rīyya ḡāḡha.
Response.	Ṣallāh yibāarik fiik.
Bon voyage!	Ṣin ṣāaṣ allāḡ tikun riḡla-kwayyisa.
Response.	Ṣin ṣāaṣ allāḡ, wi-nḡūf wiḡḡūkum bi xēer.
Welcome to one returning from a journey.	ḡamdilla b-issalāama (or ḡa-ssalāama).
Response by traveller.	Ṣallāh yisallimāk.
When visiting a sick person.	salāmtak.
Response by invalid.	Ṣallāh yisallimāk.
Invitation to join you (eating, drinking, etc.).	Ṣittāḡḡal.
Declining the invitation.	lāṣ, mutaḡākkir or ḡiḡt.
Congratulations!	maḡbrūk.
Thank you.	Ṣallāh yibāarik fiik.
Congratulations on your success.	Ṣaḡannlik 'bi naḡāḡhak.
Thank you.	Ṣaḡkūrak.
Beggar's request for alms.	ḡāsana li-llāh.
Refusal.	Ṣallāh yiḡḡik or ḡal-allāḡ or ḡal-ālla.

¹ Lit. "we and you (sc. you and I) together, I hope".

PASSING THE TIME OF DAY,¹ ETC.

Good morning.	gabáah ilxéer or gabáah innáur.
Good morning (reply).	gabáah ilxéer (or innáur) ḡaléek or ṡalláah yigabbáhak b-ilxéer. ²
Good day.	naháarak saḡlíd. ³
Good day (reply).	naháarak saḡlíd mubáarak.
Good evening.	misáaṡ ilxéer (or mīsa-lxéer). ⁴
Good evening (reply).	misáaṡ ilxéer (or mīsa-lxéer) ḡaléek or ṡalláah yimas'ík b-ilxéer.
Good evening.	léltak saḡlída. ⁵
Good evening (reply).	léltak saḡlída-mbáarak (or mbárka).
Good night (on parting at night).	tiḡbah ḡala xéer.
Good night (reply).	ṡalláah yigabbáhak b-ilxéer or w-ínta min ṡáhl ilxéer or w-ínta min ṡáhl(h).
Haven't seen you for a long time.	ma suṡtáḡṡi b-ṡáali (or min) mūdḡa ṡawfíla.
What a pleasant surprise to see you.	ḡúḡa ṡayyíba ḡíḡḡan inn aḡúufak.
Pleased to see you.	kuwáyyis inn aḡúufak.
Delighted (to meet you).	maḡḡúṡ.
We must keep in touch with each other.	láazim niṡṡiṡ bi baḡḡína.
Good-bye, see you again soon.	maḡa-ssaláama, ṡaḡúufak ṡuráyyib.
Pleasant journey.	riḡla saḡlída.
Good luck. All the best.	maḡa-ssaláama. ṡatmannáalak kúlli xéer.
Keep well; look after yourself.	xud báalak bi náṡsak.
Cheerio.	maḡa-ssaláama.
Don't forget us.	ma tinsanáaṡ.

¹ ṡissaláamu ḡaléekum, ṡáhlān wi ṡáhlān, and saḡlída, together with their appropriate responses, are used as general greetings at any time of day.

² gabáah innáur may also be used as a somewhat less formal response to gabáah ilxéer.

³ This exchange is used between Christians, or between Christian and Muslim.

⁴ ṡaḡḡad alláahu misáak, with the reply ṡalláah yimass'ík b-ilxéer, is also in use.

⁵ Again, unlikely to be used by Muslims.

REQUESTS

Please . . .	{ min fádḡak . . . ṡiḡmil maḡrúuf . . . walláahi tiḡmúlli-lxídma di . . . walláahi tixdímni . . . ṡaḡḡúuk . . .
A cup of coffee, please.	ṡingáan ṡáhwa, min fádḡak.
May I trouble you for a match (a light)?	maḡáak kabríit, min fádḡak? or tismah tiwalláḡli.
May I ask you to do me a favour?	múmkín tiḡmúlli xídma, min fádḡak?
I've a favour to ask you.	ṡana líyya ḡándak rága.
Excuse me.	ḡan íznak or ṡismáhli.
Would you be good enough to post this letter for me?	tismah tírmi-gḡawábda f-ilbúḡa?
I've a request to make.	ṡana ḡáawiz mímnnak ḡáaga.
I don't want to be disturbed.	ṡana miṡ ḡáawiz ḡáddi yiṡlṡni (if sleeping)/yiḡaṡṡlṡni (if working).
Can you help me?	múmkín tiṡaḡlḡni?
Your request will be granted.	ṡalabáatak maḡḡíyya or ṡalabáatak.
Have you applied for your passport?	ṡaddímti ṡalab ḡaṡan paṡṡóorak?
May I open the window?	múmkín áṡṡah iṡṡibbáak?
Do you mind if I close the door?	tismah áṡṡil ilbáab?
May I apply for the job?	múmkín aṡáddim ṡalab l-ilwazṡífa di?
I should like to hear your opinion.	ḡáawiz áḡraṡ ráṡyak.
What do you want?	ḡáawiz éeh?
Can I help you?	ṡáyyi xídma?
Don't bother.	miṡ muḡímm or ma tiṡṡibṡi náṡsak

THANKS

Thank you,	ṡúkraṡ/maḡa-ṡṡúkra/ṡaṡkúrak/ mutaṡákkir/mutaṡákkirín/ káṡṡar xéerak.
Don't mention it.	ṡilḡáfw.
Many thanks.	mutaṡákkir ḡíḡḡan/ṡáṡṡi ṡúkra.
I'm very grateful (to you).	mamnún ḡíḡḡan.
Much obliged.	maḡa-ṡṡúkra.
I am deeply indebted to you.	da fádḡli-kbíir mímnnak.
You are very kind.	xéerak ḡaléena (or ḡaláyya).
You've done me a great favour.	ṡafḡúalak ḡaláyya-kṡíir.

I wish I could repay you. *nixdīmak f-ilṣufrūḥ or rabbīna yigaddūrnī ḡala rāddi maḡrūfak (or gamṣilek).*
 Please accept my sincere thanks.¹ *wa taḡaddūlu bi qabūl fāsiq ittahīyyāt.¹*
 Thank you very much for the present. *mutaḡakkir ḡiddan ḡa-lḡadīyya.*

REGRETS, APOLOGIES

I am sorry you are not well. *la bāṣi ḡalēek.*
 I am sorry for you. *ḡana zaḡlāan ḡaḡānak.*
 I am sorry about the misunderstanding. *ḡana ḡāasif ḡala sūnṣ ittalaḡhum da.*
 May I express my regrets. *ḡana ṣuḡēddim ṣiḡtiza(a)rūati.²*
 It is very regrettable. *ḡāaga muṣaṣṣa ḡiddan.*
 Let me express my condolences. *ṣūḡḡ ṣiṣṣaḡāzi³; ṣilbaṣīyya-f ḡayāatak.*
 Pardon. Sorry. *ḡāasif. la muṣāzza.*
 I beg your pardon. *la muṣāzza.*
 Excuse me a minute. *ḡan ṣiṣmak.*
 Please forgive me. *ṣiḡzūrnī, min taḡḡlak.*
 I didn't want to hurt your feelings. *ḡana ma ṣuḡḡḡtiṣ⁴ aṣṣiik.*
 It was not my fault. *ma kanṣiṣi⁴ ḡaḡṣiṣi.*
 I didn't do it on purpose. *ḡana ma kūntiṣ⁵ ṣūḡḡid.*
 Don't be angry. *ma tiḡḡaḡṣ.*
 Please don't take offence. *ma tiḡḡamniṣ ḡḡaḡ.*
 Don't think me impolite. *ma tiḡṣiḡṣ inn āna ṣaḡḡil iḡḡḡḡ.*
 Please put it down to my ignorance. *ṣūḡṣ ana ma kūntiṣ⁵ ṣāḡḡim.*

INQUIRIES

Where is the station? *ṣilmahāṡṡa fēen?*
 Can you direct me to the post-office? *tiṣḡar tiwarrini māktab ilbariḡ/ ilbūḡa?*
 Is this the way to the theatre? *ṣilmāsrāḡ innahīyāadi?*
 Is there any bus-stop near here? *fiiḡ māwṣaṣ ṣutubliṣ ḡina-ṣrāyyib?*

¹ Written language only.² May be said or written (e.g. in telegram).³ Pronounced ṣuḡḡtiṣ.⁴ Pronounced ma kaṣiṣi in rapid speech.⁵ Pronounced ma kūtiṣ.

Where is the booking-office? *fēen ṣibbāak ittazāakir?*
 Where can I change money? *ṣalāaṣi fākka fēen?*
 Where can I leave my luggage? *ṣaṣiḡ ḡaḡṣi fēen?*
 Can you get me a taxi? *tiṣḡar tiḡibli tāksi, min taḡḡlak?*
 Which is the best hotel in this town? *ṣēḡ ṣāḡsan lukānda f-ilbāḡad di?*
 Can I have a room for one night? *ḡāawiz āḡḡiz ṣūḡḡa l-illēla?*
 Where is the lift? *ṣilṣaḡḡḡer fēen?*
 Are there any letters for me? *fiiḡ ḡawabāat ḡaḡāani?*
 Where does Mr. Usman live? *ṣilṣustāaz ḡusmāan sāakin fēen?*
 Does Dr. Tammam live here? *ṣidduktūur tammām sāakin ḡina?*
 Has anybody called? *fiiḡ ḡāddi sāṣal ḡalāyya?*
 Was there any telephone message for me? *ḡāddi ḡarābli tilifūḡ?*
 Could you tell me about/recommend me . . . ? *tiṣḡar tiṣḡalli ḡala . . . ?*

PUBLIC NOTICES

Caution ! *xāṡar !*
 Look out ! *ṣiḡḡar !¹*
 Danger ! Do not touch ! *xāṡar ! mamnūḡ illāms !*
 Danger of death ! *xāṡar mumṣit !*
 Private ! No entry ! *xāḡḡ ! mamnūḡ idḡuxūl !*
 Keep off the grass. *mamnūḡ imāṣy ḡala-lḡaṣṣiṣ.*
 Trespassers will be prosecuted. *mamnūḡ idḡuxūl.*
 Wet paint. *ṣiḡḡar ilbūuya.*
 Stick no bills. *mamnūḡ lūḡq ilṣiḡla(a)nāat.*
 Beware of the dogs. *ṣiḡḡar ilkilāab.*
 Beware of pickpockets. *ṣiḡḡar innaṣṣa(a)liin.*
 No hawkers. *mamnūḡ ilbēḡ ḡina.*
 You may telephone from here. *tilifonāat ḡumumīyya.*
 Entrance ; way in. *ḡuxūl ; māḡḡal.*
 Exit ; way out. *xurūḡ ; bāab ilxurūḡ.*
 Emergency exit. *bāab ilxāṡar.*
 Toilet. *dāwrat miyāah ; mara(a)ḡiḡ.*
 Vacant. *xāali.*
 Engaged. *maṣyūl.*
 Road up. *taḡṣiḡ.*
 Keep to the right (left). *yamlin (ṣimāal) ṡaḡṡ.*
 Drive slowly. *ḡāddiṣ issūḡḡa.*

¹ ḡ as ṡ in "the".

Diversion.	ṣittorīṣ maṣyūl.
No thoroughfare.	ṣittorīṣ masdūd.
One-way street.	ṣittigāah wāahid.
Main road ahead.	ṣaṭṭorīq almuqāaṭiz raṣṣi.
Pedestrians only.	l-ilmuṣāah ṭaqat.
No traffic.	mamnūḡ murūur issayya(a)rāat.
No parking.	mamnūḡ wuqūuf issayya(a)rāat.
Red.	ṣāḡmar.
Amber.	ṣāḡfar.
Green.	ṣāḡdar.
Traffic lights.	ṣiṣa(a)rāat ilmurūur.
No smoking.	mamnūḡ ittadxiin.
Private.	xuḡḡ.
Open from 8 to 2.	mawaḡlid ilḡamal min tamānya l-itnēen.
For hire.	l-ilṣi(i)ḡāar.
No bathing.	mamnūḡ listihmāam.

BOOKS, NEWSPAPERS, AND MAGAZINES

Vocabulary

books, newspapers, and magazines	kūtub wi sūḡuf wi magallāat
bookshop	maktāba, maktabāat
public library	maktāba ḡamma, makāatib ḡamma
volume	mugallād, mugalladēat
edition	ṭabḡa, ṭabḡaat
binding	taglida, taglidāat
guide-book	kitāab siyāahī, kūtub siyahīyya
novel, story	qīḡḡa, qīḡḡ
bookstall	kūṣk iggarāayid
press	ṣiḡḡihāafa
newspaper	ḡarīda, ḡarāayid ; ḡurnāal, ḡaranīl ¹
daily	ḡarīda yawmīyya, ḡarāayid yawmīyya
weekly	ḡarīda (magālla) ṣuṣbuḡīyya
monthly	magālla ḡahriyya, magallāat ḡahriyya
illustrated paper	ḡarīda (magālla) muḡawwāra
technical (professional)	ḡurnāal fānnī, ḡaranīl fannīyya
journal	
trade journal	ḡurnāal tuḡāari, ḡaranīl tuḡariyya
official bulletin	nāṣra rasmiyya, naṣarāat rasmiyya

¹ Sometimes ḡurnāan, ḡaranīn.

comic paper	magālla muḡḡhka or magālla ṭuka(a)hīyya
fashion magazine	magallit ilṣazyāaṣ ¹
review, periodical	magālla, magallāat
leader	ṣilmaṣāal irraṣṣi
news	ṣilṣaxbāar
short story	qīḡḡa qagḡira
column	ḡamūd, ḡawamīd
cartoon	karikatēer
review (book, film, theatre)	naqd ; taḡliq
headlines	ḡanawīn
advertisement	ṣiḡlāan, ṣiḡlanāat
publisher	nāaṣir, na(a)ṣirīn
editor	muḡarrir, muḡarrirīn
journalist	ḡahafi, ḡahafiyyīn
reader	qāariṣ, qurrāaṣ
printer,	ḡāamil ittībāaḡa, ḡummāal ittībāaḡa
print	maṭbūḡ ; ṭibāaḡa
bookseller	bayyāaḡ kūtub, bayyayīn kūtub ; ḡaḡhib maktāba, ṣaḡḡaab makāatib
newspaper vendor	bayyāaḡ ḡarāayid
to publish	nāṣar, yinṣur (or yun-)
to print	ṭābaḡ, yīṭbaḡ
to read	ṣāra, yīṣra
to skim through	ṣiḡḡāffah, yiḡḡāffah

Sentences

Have you any modern literature ?	ḡāndak kūtub f-ilṣādab ilḡadīḡ ? ²
Can you recommend a good guide-book ?	tiṣḡar tiṣṡalli ḡala kitāab siyāahī- kwāyyis ?
Please show me some illustrated books on Egyptian archi- tecture.	warrīnī min ṭāqlak bāḡḡī kūtub muḡawwāra ḡan fānn ilḡimāara- lmāḡri.
Haven't you a bound copy of this novel ?	ma ḡandākṣī nūsxa-mḡallida min ilqīḡḡa di ?
I want a good Arabic-English pocket dictionary.	ṣana ḡāawiz ḡamḡus ḡēeb ingillizi ḡarābi-kwāyyis.
Is there a good library here ?	fīh maktāba-kwāyyisa hīna ?
Please bring me the morning paper.	min ṭāqlak hātī-gḡarīda- ḡḡabahīyya.

¹ A written form ; sing. ziyy.² θ as *th* in English "think".

Have the evening papers come out?	šiggaráayid ilmašaššayya 'ilšit?
Are these the latest periodicals on economic matters?	šilmagallátid šáaxir 'magalláat zóharit f-ilšiqtišúad?
Have you read the leader?	šaréet ilmašáal irruššisi (or ilmašáal littitáahi)?
What's the news?	šéeh ilšaxbáur?
The late news is at the bottom of the first page in Al-Ahram.	šáaxir xábur ša šášal iggáhiha- lšúula f-ilšahrúam.
Please let me have a weekly paper.	šana šáawiz garšida šusbuššayya, min fuqlak.
Let me have a comic paper, please.	min fuqlak šiddini magállaa šaka(a)hiyya.
Do you stock English papers?	šandúku garáayid ingilšizi?
Could I borrow your paper for a minute?	múmkín aššilif garšdtak daššiša?
Have you read the advertisements?	šaréet ilšizlanáat?
I've read the "Situations Vacant" ("Situations Wanted") section.	šaréet qism "wazáayif xálya" ("wazáayif mašlúba").
Which is the best fashion magazine?	šéeh šáhsan magállaa l-ilšazyáaš?
Have you a map of Cairo?	šándak xaršiša l-ilqahíra?
The bookstall at the corner has them.	tilaššihum f-ilmaššába-šli ša-lšimma.
Do you read the national and international Press?	bišširu-ggaráayid ilmašalliyya w-iggaráayid ilša(a)lamšiyya?

THE HOUSE

Vocabulary

house	beet, biyút
building	mábna, mabáani; šimáara, šimaráat
flat	šášša, šúšaš
storey	door, šadwáur
basement	badróom, badromáat
cellar	máxzan táht ilšárd, máxázin táht ilšárd
attic	šóqt ¹ iššušúh
roof	sašh, sušúh
wall	héeša, hešáan
window	šibbáak, šababšik

¹ Pronounced šott.

balcony	balkóona, balkonáat
glass-covered balcony	varúnda šizáaz, varundáat šizáaz
door	baab, bibáan
key	muftáah, mafatših
room	šóoqa, šiwad
floor	šard; door, šadwáur (storey)
ceiling	sašš, šúšuf
drawing-room	šóqt ¹ iggulúus
dining-room	šóqt ¹ iggúfra
bedroom	šóqt ¹ innóom
dressing-room	šóqt ¹ ittashíha
study	šóqt ¹ ilmáktab
nursery	šóqt ¹ ilšiyáal
hall	šáala, šaláat
bathroom; bath(-tub)	šammáam, šammamáat
wash-basin	šood, šihwáad
lavatory	kabinée(h), kabineháat
stairs	šillim, šaláalim
banisters	šarabzéen
furniture	šafš
stove	furn, šifrán
air-conditioning	šakyif háwa
radiator	šadyéetar, šadyetaráat
curtain	šitáara, šatáayir
blind, shutter	šifš
sunblind	tánda, tandáat
brazier	mánšad, manáašid
switch	muftáah innúur; kubs, ² kubsáat
lamp	lámha, lambáat; lánqa, lanqáat
carpet	šiggáada, šagagliid
table	šarabéeza, šarabezáat
chair	kúrsi, karáasi
easy-chair	futáay, futiyyáat
mirror	miráaya, mirayáat
sideboard	bušée(h), bušeháat
cupboard	duláab, dawallib
bed	širiir, šaráayir
couch	kánaba, kanabáat
bedside table	šarabéeza-šyayyúra; kumudšinu, kumudináat
pillow	mixádda, mixaddáat
blanket	baššaniyya, baššaniyyáat

¹ Pronounced šott.² Pronounced kups.

sheet	miláaya, milayáat
eiderdown	liháat, ṣilḥifa
bedspread	máfraṣ sirīr
kitchen	máṭbax, maṭáabix
kitchen range	wabáur iṭṭábx, bawabīr iṭṭábx
cooker	(gas) fúrni b-ilyáaz; (electric) fúrni kahrabáasi ¹ (or fúrni b-ikkahrába)
shelf	raff, ruṭúuf
coal fire	náar fáhṡ
pan	ḥállā, ḥáll
saucepan	kasaróola, kasarólaat
frying-pan	máṣla, maṣlayáat; ṭáaga, ṭagáat
pots and pans	ṣadawáat ilmáṭbax
cutlery, silver	faḍḍiyya
crockery, china	ṣīni
teapot	barráad jāay, bararīd jāay
coffee-pot	barráad ṣáhwa, bararīd ṣáhwa
gas (electricity, water) meter	ṣaddáad yáaz (kahrába, máyya)
pantry	(ṣóqt ik)karáar
to cook	ṭábx, yáṭbx
to live	ṣlkin, ² yúskun; ṣaaf, yiṣliṣ
to move in (out)	náṣal, yínṣil fi (min)
to lease, to rent	ṣággur, yiṣággur

Sentences

Flats to let.	ṣúṣaṣ l-ilṣi(i)gáar.
Have you taken a furnished flat?	ṣaggúrti ṣáṣa b-ilṣáṣ (or bi ṣaṣfáha) ?
I want a room with service.	ṣáawiz ṣóoḍa maṣa-lxidma.
I want full board.	ṣana ṣáawiz ṣóoḍa b-ilṣákl.
I want to buy a house with a garden.	ṣáawiz aṣtīri béet bi-ḡnēna.
Where do you live?	ṣinta sáakin féen ?
I live on the second floor, to the right.	ṣana sáakin f-iddóor ittáani, ṣa-lyimīn.
I live on the top floor.	ṣana sáakin f-iddóor ilṣaxráani.
The stairs have (just) been painted.	ṣissaláalim madhúuna búhya.
Is your friend upstairs?	ḡḡḡbak fúus ?

¹ Or kahrabáasi.² Or sákan.

He's downstairs in the dining-room.	huwwa táḥti-f ṣóqt iṣḡúra.
I want a large, airy room.	ṣana ṣáawiz ṣóoḍa háwya-w wáṣa.
This room looks on to the park.	ṣilṣóoḍa di biṭṭállī ṣa-lmuntáza.
This building has a lot of floors with four flats on each.	ṣilṣimáara di fiha-dwáar kitlira, wi kúlli dóor fiḥ ṣárbaṣ ṣúṣaṣ.
I need a writing-desk and book-cases.	yilzámni máktab wi dawallib kútub.
Is the bed comfortable?	ṣissirir murīḥ ?
It is too hard (soft).	ḡáamid (láyyin) ṣáwi.
Switch on (off) the light.	wállāḡ (ṭáḡ) innúur.
The lamp on the bedside table has no bulb.	ṣilṣabajóora-lli ḡamb issirir ma ṣháṣf lúmba.
Can I have a bath?	múmkīn áaxud ḡammám ?
There's no hot water to-day.	ma fiḥ máyya súxna-nnaharda.
Where is the maid?	féen ilxaddáama ?
The boy (sc. servant) is nowhere to be found.	ṣana miṣ láṣi-ḡarráaṣ (or ṣilḡarráaṣ miṣ mawḡúnd).
The table is laid for lunch.	ṣiḡḡúra ḡáhza l-ilyáda.
The knives, forks, teaspoons, and tablespoons are in the side-board drawer.	ṣissakakiin, ṣiṣṣiwak, maṣáaliṣ iṣṣáay w-ilmaṣáaliṣ fi dúrg ilbuṣéeh.
This crockery is chinaware.	ṣilṣiṭbóos di ḡīni.
This flat is air-conditioned.	ṣiṣṣáṣa di fiha takyīf háwa.
Bring another chair to this corner.	háat kúrsi táani f-irruknída.
This door needs a new lock.	ṣilbáab da ṣáawiz ṭábla-ḡdīda.
The key is lost.	ṣilmuṭtáah dóoḡ.
There's an iron bolt on the front door.	fiḥ tirbáas ḡadīd ṣa-lbáab ilbarráani.
What's the monthly rent for this flat?	ṣiṣṣáṣáadi-b káam f-iṣṣáḡr ?
Must I pay in advance?	láazim ádfaḡ muṣáddam ?
Could I move in next month?	múmkīn áṣṣil ḡina-ṣṣáḡr iḡḡáay ?
When did you move out of your old flat?	naṣáṭti ṣimta min ṣaṣṣitak ilṣadlima ?
Are you the owner of this house?	ṣinta ḡuḡḡib ilbéet da ?
I've only a lease for one year.	ṣana-mṣaggúru sána wáḡḡa báss. ¹

¹ Lit. "I've leased it (sc. house), etc.".

GEOGRAPHICAL DIVISIONS

COUNTRIES AND NATIONS

Vocabulary

countries and nations	ṣaddúwal w-alṣumam ¹
Africa	ṣafrīqya
African	ṣafrīqi, ṣafrīqiyya, ṣafrīqiyyīn
Albania	ṣalbá(a)nya
Albanian	ṣalbáani, ṣalbanīyya, ṣalbanīyyīn
America	ṣamrfika
American	ṣamrikáani, ṣamrikanīyya, ṣamrikáan or ṣamrfiki, ṣamrikīyya, ṣamrikīyyīn ²
Arabia	ṣilmamláka-lṣarabīyya-ssuḡudīyya
Arabian	suḡúdi, suḡudīyya, suḡudīyyīn
Argentine	ṣilṣarjantīn
Argentinian	ṣarjantīni, ṣarjantīniyya, ṣarjantīniyyīn
Asia	ṣásyā
Asian, Asiatic	ṣasyáawi, ṣasyawīyya, ṣasyawīyyīn
Australia	ṣusturálya
Australian	ṣusturáli, ṣusturalīyya, ṣusturalīyyīn
Austria	ṣinnīmsa
Austrian	nīmsáawi, nīmsawīyya, nīmsawīyyīn
Belgium	baljīka
Belgian	baljīki, baljīkīyya, baljīkīyyīn
Brazil	barazīl
Brazilian	barazīli, barazīliyya, barazīliyyīn
Bulgaria	bilyárya
Bulgar, Bulgarian	bilyáari, bilyariyya, bilyariyyīn
Canada	kánada
Canadian	kánadi, kanadīyya, kanadīyyīn
Chile	jīli
Chilean	jīli, jīliyya, jīliyyīn
China	ṣiggiin
Chinese	ḡīni, ḡīniyya, ḡīniyyīn
Czechoslovakia	tjikuslúvákya
Czech	rúagil, háaga, etc., min (or bitáag) tjikuslúvákya
Denmark	ṣiddinimárk
Dane, Danish	dinimárki, dinimarkīyya, dinimarkīyyīn

¹ Written form.² Ṣálam ṣamrikáani "American pen(cil)" but either rúagil ṣamrikáani or rúagil ṣamrfiki.

Egypt	maṣr ¹ ; bárrī mágr; ṣilqúṭr ilmáḡri
Egyptian	máḡri, maṣriyya, maṣriyyīn
England	ṣingiltira
Englishman, English	ṣingillizi, ṣingilizīyya, ṣingilizīyyīn, ṣingilliz
Eritrea	ṣaritrīya
Eritrean	rúagil, háaga, etc., min ṣaritrīya
Ethiopia	ṣilhábafa
Ethiopian	hábaṣi, hábaṣīyya, ṣahbáaḡ
Europe	ṣurúbba
European	ṣurúbbi, ṣurubbīyya, ṣurubbīyyīn
Finland	ṣillánda
Finn, Finnish	ṣillándi, ṣillandīyya, ṣillandīyyīn
France	ṣarónsa
Frenchman, French	ṣarunsáawi, ṣarunsawīyya, ṣarunsawīyyīn
Germany	ṣalmánya
German	ṣalmáani, ṣalmanīyya, ṣalmáan
Ghana	yáana
Ghanaian	rúagil, etc., min yáana
Great Britain	biriṭáanya-lḡázma
Briton, British	biriṭáni, biriṭanīyya, biriṭanīyyīn
Greece	ṣilyunáan
Greek	yunáani, yunanīyya, yunáan
Holland	ḡulánda
Dutchman, Dutch	ḡulándi, ḡulandīyya, ḡulandīyyīn
Hungary	ṣilmágar
Hungarian	mágarī, magariyya, magariyyīn
Iceland	ṣayislánda
Icelander, Icelandic	rúagil, etc., min ṣayislánda
India	ṣilhīnd
Indian	hīndi, hindīyya, hanádwa
Ireland	ṣayirlánda
Irishman, Irish	ṣayirlándi, ṣayirlandīyya, ṣayirlandīyyīn
Israel	ṣisraṣīl
Israeli	ṣisraṣīli, ṣisraṣīliyya, ṣisraṣīliyyīn
Italy	ṣitá(a)lya
Italian	ṭalyáani (or ṭul-), ṭalyanīyya, ṭaláyna or ṣitáali, ṣitáaliyya, ṣitáaliyyīn
Japan	ṣilyabáan
Japanese	yabáani, yabanīyya, yabanīyyīn
Jugoslavia	yuyusláfyā
Jugoslav	yuyusláafi, yuyuslafiyya, yuyuslafiyyīn

¹ maṣr is generally used in Egypt itself in the sense of "Cairo".

Kenya	kínya
Kenyan	rágil, etc., min kínya
Luxemburg	luksumbúrg
Luxemburger	rágil, etc., min luksumbúrg
Mexico	šilmakšlik
Mexican	maksšiki, maksikíyya, maksikiyyin
New Zealand	niwzi(i)lánda
New Zealander	niwzilándi, niwzilandiyya, niwzilandiyyin
Norway	šinnurwéeg
Norwegian	nurwéegi, nurwegiyya, nurwegiyyin
Pakistan	pakistáan
Pakistani	pakistáani, pakistaniyya, pakistaniyyin
Persia	fáaris or š(i)ráan
Persian	fa(a)risi, farisiyya, farisiyyin or fársi, farsíyya, farsiyyin or š(i)ráani, širaniyya, širaniyyin
Poland	bulánda
Pole, Polish	bulándi, bulandiyya, bulandiyyin
Portugal	šilburtuyáal
Portuguese	burtuyáli, burtuyaliyya, burtuyaliyyin
Roumania	rumánya
Roumanian	rumáni, rumaníyya, rumaniiyyin
Russia	rú(u)sya
Russian	rúusi, rusíyya, ruus
Scotland	(š)iskutlánda
Scotsman, Scottish	šiskutlándi, šiskutlandiyya, šiskutlandiyyin
Spain	šasbánya
Spaniard, Spanish	šasbáni, šasbaniyya, šasbaniyyin
Sweden	šissuwéed
Swede, Swedish	suwéedi, suwediyya, suwediyyin
Switzerland	suwísra
Swiss	suwísri, suwisriyya, suwisriyyin
Turkey	turkiya
Turk, Turkish	túrki, turkiyya, šatrák (or tarákwa)
United States of America	šilwilayáat ilmuttáħida-lšamrikiyya
North American	rágil, etc., min šamrfika-ššamaliyya
South America	šamrfika-lganubiyya
South American	rágil, etc., min šamrfika-lganubiyya
Wales	weelz
Welshman, Welsh	rágil, etc., min wéelz

REGIONS, TOWNS, ISLANDS

	Vocabulary
regions, islands, towns	šalšaqašim, šalgúzur, šalmáduun
Ankara	šanqúra
Athens	šaθlina
Balearic Isles	gúzur ilbilyáur
Bavaria	bavárya
Bethlehem	béet láħm
Biscay	biskóay
Bordeaux	burdóo
Bombay	bumbáay
Brussels	biršksil
Burgundy	birgándi
Canary Islands	gúzur ilkanáari
Ceylon	sayaláan
Corsica	kurslika
Crete	kiriit
Cyprus	qúbrug or šúbrug
Dunkirk	šankirk
Edinburgh	šadimb(i)ra
Genoa	jíniwa
Geneva	jineev
Greenland	girinland
(the) Hague	la(a) háay
Haifa	ħlifa
Istanbul	šistambúul
Jerusalem	šurfalim or šilqúds
Karachi	kará(a)šji
London	lándan
Malta	málta
Marseilles	maršliya
Mediterranean (Sea)	šilbáħr ilšábyaq ilmutawáššit
Moscow	músku
Naples	náapuli
Netherlands	šilšaróadi-lmunxáħqa
Newfoundland	niwšáwndland
New York	niwyóork
Nairobi	nayrúubi
Nice	niis
Pekin	piklin
Philippine Islands	gúzur ilšilipin
Pyrenees	šilpirinšiz
Rhodes	róodis

Rome	róoma
Sardinia	sardinya
Scandinavia	ʕiskandinéevya
Sicily	ʕiqilliyya
Teheran	ʕahráan
Tel Aviv	tállí ʕabúb
Thames	ʕittéemz
United Kingdom	ʕilmamláka-lmuttáhida
Venice	vinfis
Vienna	viyánna
Warsaw	wársu
Zanzibar	zangibáar

COUNTRIES AND CAPITALS OF THE ARAB WORLD¹

Vocabulary

Aden (protectorate and town)	ʕádan
Algeria	ʕilgazáaʕir
Bahrein	bahréen or ʕilbahréen
Hadramaut	haḍramóot
Iraq	ʕilʕiráaʕ or ʕilʕiráaʕ
Jordan	ʕilʕúrdun
Kuwait	ʕikkuwéet
Lebanon	libnáan
Libya	lí(i)bya
Cyrenaica	bárga
Tripolitania	ʕaráablus
Morocco	murráakif
Oman	ʕumáan
Persian Gulf	xallig ilfa(a)ríai
Sudan	ʕissudáan
Syria	súrya
Tunisia	túunis
United Arab Republic	ʕilgumhuríyya-lʕarabíyya-lmuttáhida
Yemen	ʕilyáman
Algiers	ʕilgazáaʕir
Aden	ʕádan
Aleppo	hálam
Amman	ʕammáan
Baghdad	baydáad
Basra	ʕilbágra

¹ ʕilbiláad ilʕarabíyya-w ʕawagímha.

Beyrut	bayrúut
Benghasi	báni yáazi
Casablanca	ʕiddáar ilbayǧáaʕ
Damascus	dimáʕq
Fez	faas
Homs	hims
Khartoum	ʕilxarǧúm
Kuwait	ʕikkuwéet
Marrakesh	murráakif
Mecca	mákka
Medina	ʕilmadína
Mosul	ʕilmáwgil
Muscat	másqat
Port Sudan	bursudáan
Oran	ʕu(u)ráan
Rabat	ʕirrabáaʕ
Riyadh	ʕirriyáaʕ
Tangier	ʕánja
Tetuan	taʕwáan
Tripoli (Libya)	ʕaráablus (ilyárb)
Tunis	túunis
the Arab League	ga(a)máʕit iddúwal ilʕarabíyya
the Arab world	ʕilʕáalam ilʕarabi
the Maghrib	ʕilmáyrib
the Near East	ʕiffáarq ilʕádna
the Middle East	ʕiffáarq ilʕáwsaʕ

REGIONS AND TOWNS OF EGYPT¹

Vocabulary

administrative divisions	ʕilʕaqallim ilʕidaríyya
governorate	muháfza, muhafzáat (or mi-)
province	mudiríyya, mudiriyyáat
Eastern Province	mudiriyyit iʕfaríyya
Western Province	mudiriyyit ilʕarabíyya
Munufíyya Province	mudiriyyit ilmunufíyya
district	márkaz, maráakiz
Ashmun District	márkaz ʕaʕmún
geographical divisions	ʕilʕaqallim ilguyráfiyya
Lower Egypt or the Delta	ʕilwágh ilbáhari or ʕiddilta
Upper Egypt	ʕilwágh ilʕibli or ʕiǧǧilid
Western Desert	ʕiǧǧahráaʕ ilʕarabíyya

¹ ʕaqsáam wi múdun mágr.

Eastern Desert	šiggahraaš ifšarqīyya
Sinai	šīna or gahraaš šīna
Qattara Depression	munxāfaš ilqattāra
Gulf of Suez	xallig issuwées
Gulf of Aqaba	xallig ilgāqaba
Red Sea	šilbāhr ilšāhmar
Nile	šinnīl
Rashid branch (of the Nile)	šāršī rašīd
Damietta branch (of the Nile)	šāršī dumyāaš
Siwa Oasis	wāaḥit šliwa
Suez Canal	qanāat issuwées
Lower Egyptian	bahraawi, bahrawīyya, bahārwa ¹
Upper Egyptian	gišlidi, gišlīdiyya, gašāyda
Bedouin	bādawi, badawīyya, badw
countryside	šilšaryāaš
town	bālad, bilāad; madīna, mūdun
Cairo	šilqa(a)hīra; maḡr
Alexandria	šiskindirīyya
Damietta	dumyāaš
Port Said	buṣrašīd
Suez	šissuwées
Fayoum	šilfayyūm
Asyut	šasyūuṣ ²
Qena	qīna
Luxor	lūšgur
Aswan	šagwāan
Giza	šiggīza
Marsa Matruh	mārsa maṭrūḥ
quarter (of town)	ḥayy, šahyāaš
Old Cairo	māḡr ilšadīma
New Cairo	māḡr iggidlīda
the Citadel	šilšālḡa
Azhar Mosque	šilšāzḥar
places of interest	šamāakin muḥimma
the Pyramids	šilšahrām
the Sphinx	šabu-lḥool
Pharaonic remains	šasāur ilfarāḡna
Muhammad Ali Mosque	gāamiḡ muḥammad ḡālī
Ibn Talun Mosque	gāamiḡ ibnī ṭulūn
Amr Ibn al-As Mosque	gāamiḡ ḡamr ibn ilḡāas
the Antiquities Museum	dāur ilšasāur ilmaḡrīyya or šilšantikxāana

¹ Or bahārwa.² Or šasyūuṣ.

Karnak	kārnak
the High Dam	šissādd ilḡāali
Sakkara	saššāara
the Barrages	šilšanāašir ¹ ilxayrīyya
the Zoo	ḡinént ilḥayawānāat
Literary Museum	dāur ikkūtub or šikkutubxāana
the Muski	xāan ilxallīlī
St. Catherine's Monastery	dīr san(ta) katrīn
the Bitter Lakes	šilbuḥayraat ilmurra

Sentences

What is your nationality?	šīnta min šāyyī šūṭr?
I am English (Egyptian, French, German, Ghanaian).	šana-ngillizi (māḡri, šaransāawi, šalmāani, min yāana).
Have you any identification papers?	maḡḡak šawraaš taḡšlīš šaxšīyya?
I have a British passport.	šana-mḡāaya paṣpōor (or gawāan sāfur) ingillizi.
How long have you been here?	bašāalak ḥīna šaddēeh?
Here is my identity card.	biṭāašit taḡšlīš ifšaxšīyya-btaḡt(i)ahēh.
I am Egyptian by birth.	šana mawlūud šī māḡr.
I am English by marriage.	šana ḡoozi-ngillizi. ²
I am stateless.	šana maliyyāaš wāṭan.
I am a refugee.	šana muḥāagīr.
Can I claim British nationality?	šāšdar ōṭlub ilšinsīyya-lbiriṭanīyya?
Are you a naturalized Britisher?	šīnta xādt ilšinsīyya-lbiriṭanīyya?
I want to travel to Iraq.	šana ḡāawiz asāašir ilḡirāaš.
Can I enter Italy without a special visa?	mūmkin ādxul šitālyā min yēer vlīza?
My mother tongue is French.	lūyati-lšagḥīyya šaransāawi (or šilšaransāawi lūyati-lšagḥīyya).
Are you a foreigner?	šīnta šagnābi?
I've been through Egypt (sc. without stopping).	šana ḡaddēet ḡala māḡrī w-ana-msāašir.
I've been down the Nile.	šana saḡīrtī š-innīl.
He has just returned from Syria.	ya dōob rīḡī min šūrya or huwwa ḥāsa rāagī min šūrya dilwašī.
Do you speak English (Arabic)?	bitikkāllim ingillizi (ḡarabi)?

¹ Or šanāašir.² Lit. "my husband is English".

I only speak a little Arabic.	ʕana baḵḵállim ǧarabi baǧliṭ (or juwayya).
I can read Arabic but I cannot speak it fluently.	ʕan-ʕʕdar ʕʕra ǧarabi ʕinnáma ma (ʕa)ʕdurf akkállim kuwayyis.
I shall have to take Arabic lessons.	ʕana láazim áaxud ǧurús ǧarabi.
Can you recommend a good Egyptian teacher?	tiʕdar tiʕúlli ǧala mudárris máǧrikwáyyis?
Can you understand me?	ʕinta fa(a)hímni (or ʕinta fáahim)?
You have an accent in Arabic.	ʕilǧarabi-btáaǧak mikássor juwayya.
Do you understand the Sa'idi dialect?	ʕinta-btífham kaláam igǧoǧáya?
Do you speak colloquial Arabic?	ʕinta-btikkállim ǧarabi dáarig?
Do you know Classical Arabic?	bitǧraf ǧarabi faǧliḥ?
I've studied Arabic.	ʕana-tǧallímti ǧarabi.
I don't understand (you).	ʕana miʕ fáahim.
I don't understand your meaning.	ʕana miʕ fáahim ʕǧdak.
Please speak (more) slowly.	ʕikkállim ǧala máhlaḵ, min faḍlaḵ.
What does that word mean?	ʕikkilmáadi maǧnáaha ʕéeh?
Could you please translate this sentence for me?	múmkin titargímli-ggumláadi?
How do you spell this word?	bitistaháǧga-kkilmáadi-zzáay?
I'll spell it (out) for you.	ʕana haṣtahaǧǧáalak.
You have a good (bad) pronunciation.	núʕʕak kuwayyis (wliḥ).
They have their own dialect.	biyikkállimu láhga maǧǧúǧa.
Would you act as interpreter for me with this gentleman?	múmkin titargímli kaláam issáyyid?